Mss. f. N. 1656. II.

Preston Hippisley March 27
1678 & 1698 1698

1467

P.

Preston Hippisley's
Sermon
1697

S.T.C. 5217

Preson Hippisley March 27 169
1698

MISCELLANEA

PHILO-THEOLOGICA,

OR,

GOD, & MAN.

A Treatise compendiously describing the Nature of God in his Attributes, with a lively pourtraiture of his Wisedome in ordering, and disposing of the Celestiall, and terrestriall Bodies.

Containing much variety of Matter

Theologicall, and Philosophicall; wherein many secrets in Scripture, and in Nature, are unbowelled, with solid Proofes, and apt Applications singular for brevity, and perspicuity.

By HENRY CHURCH.

Joell 1. 18.

I will poure out of my Spirit on all flesh.

Psal. 8. 1, 3, 4.

O Lord, our Lord, how excellent is thy Name in all the world, who hast set thy Glorie above the Heavens, &c.

When I consider the Heavens, the Worke of thy Fingers, the Moone, and the Stars, &c.

What is man, &c.

LONDON,

Printed for JOHN ROTHWELL, and are to be sold at the Sunne, in Pauls Church-yard.

M. DC. XXXVII.

TO THE LEARNED READER.

I Humbly desire your Charitable Construction of my poore endeavours: being willing to be convinced, and reformed. I confesse my impotencie, and desire my errours may be purged, and all truths allowed.

HENRY CHURCH.

TO ALL
whomsoever.

I Confesse my spare time hath beene this way employed in methodicall Meditations, the Reason why I so much exercised my penne, was, because a drowsinesse fell on mee, when I did reade: and wrighting kept me awake: if any be offended, I writ not to offend them: if any be in the least measure edified, for their sakes I have taken this paines, and thinke my labour well bestowed.

HENRY CHURCH.

Imprimatur,
THOMAS WEEKES.

An

An Advertisement to the Christian Reader, concerning the scope of the Booke, with some passages of the Life of the Authour.

FERVE, and solid knowledge layes its foundation in God; he that will know himselfe, and the sublunary Creatures, as they are, must first see, and know him (*by faith*) that is invisible: *The studie of the knowledge of God in his Attributes gives a man a possession of heaven, on earth,* Its life eternall to know thee, &c. *This knowledge is the basis, and foundation of that* precious Faith *the Apostle speakes of:* They that know thee, trust in thee: *So that before a man can with the* wise Builder, build on the Rock, *he must* beleeve that God is. *This godly Man* Mr. HENRY CHURCH *began here; his maine studie was this saving Knowledge: and this he did not by starts and fits; but daily (as his calling did permit him). Great was his wisedome, and his industrie in the husbanding of his time, for as he chose* Maries *Part, so hee was carefull of* Martha's; *a good Christian, and a provident Husband. Those that knew his Employments, many, and urgent in the world, and wondered, how he could spare time, or find time for these Contemplations. I may answer for him,* he loved much, *and therefore with* Marie *was resolved to doe much. Hee denied himselfe in his pleasures, in his diet, and in his sleepe,* hee bare the yoke of the Lord in his youth, *I have*

heard, that when hee had libertie to sport himselfe, as others, his pleasure, his delight was, in his Closet, with the Law of GOD, hee prevented the dawning of the day, and with DAVID meditated of GOD in the night-watches, hee could not intend to be idle, hee had learned of his Master CHRIST, who went about doing good, hee filled-up his vacant houres either with doing, or receiving good; as if hee had exactly learned that charge of the Lord by Moses, These words which I command thee, thou shalt * rehearse them continually to thy Children, and thou shalt talke of them, when thou tariest in thy house, and as thou walkest by the way, and when thou liest downe, and when thou risest up. Hee knew not onely for himselfe, but for others; his light was on a candle-stick, not under a bushell, hee did not with the Idle Servant, hide his Talent, but improved it to a good increase. Hee was greedy of all advantages to glorifie God: if hee was covetous, this was his covetousnesse, hee coveted the best things. He was of a compassionate spirit, ready to doe good both to the Soules, and Bodies of others. Hee lived as lent to himselfe, and given to others. How sedulous he was to instruct the Ignorant, to reclaime the wandring, to releeve those that were in want, to settle the unstable soule, those that knew him, can judge. He withstood errours; hee was an Enemie to errour, for hee received the truth in the love of it. Hee was a Friend to truth. Hee endeavoured to comfort afflicted Consciences, for by observing his owne heart, and Conference with such, he attained a singular dexteritie this way. In his Booke you may heare him yet speake, that is now dead. His Religion lay not in Tongue, but in his Heart; not in a forme of godlinesse, but in power; as if he had learned to doe what once Minutius said, Non multa loqui, sed vivere. The scope, and end of this good Mans studies (I suppose) in this Booke was chiefly for himselfe, and his Familie that

* *Iunius* Whet them, or print them in memorie.

that it might like a fruitfull Spring, supplie himselfe, and them.

Againe, his friends knowing his desire hee had to the publicke good, as also the favourable acceptance of his two former Bookes in the hearts of good men, already printed, gives us good incouragement to adventure againe on a publicke Censure.

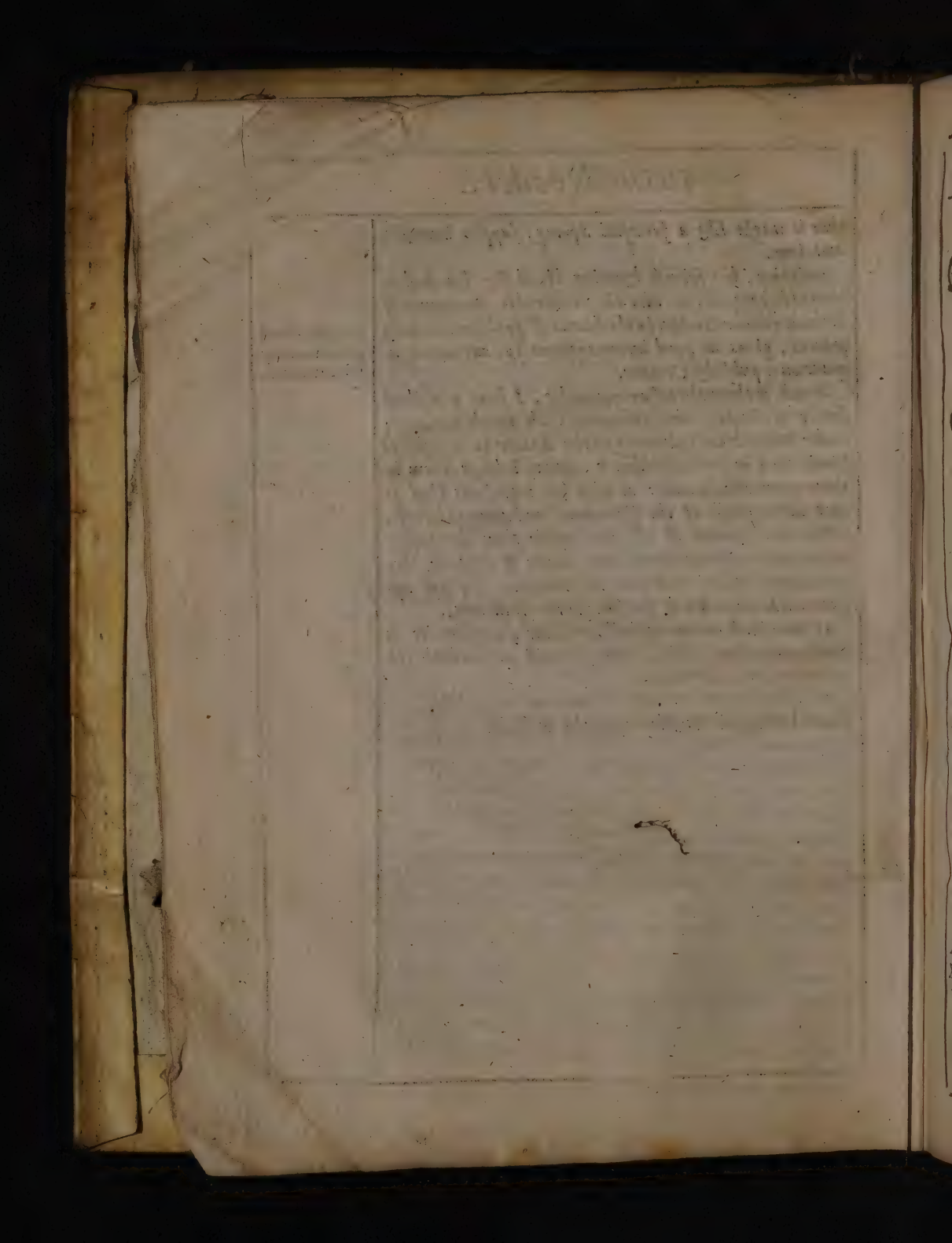
viz. The Good mans treasury Divine letters.

Reade it through before you judge, I hope you shall find it profitable, and abounding with much varietie; under briefe Heads drawing on the Reader to delight to studie God in his Attributes. and to inlarge them in thine owne Meditation: as also hee represents God to thee in the glasse of the Creature, and among the rest, Man the Epitome of all; that while thou art poring after curious speculations, and secrets of Nature, hee endeavours wisely to divert thy thoughts, by apt application heaven-ward. To satisfie the Indicious.

If thou shalt except against any thing, consider its a Posthumus *issue, then I hope you will pardon both the Author, and the Printer.*

For Censorious Criticks I care not to satisfie.

The Blessing of the Almightie be with it.



A TABLE
OF THE SEVERALL *Heads, contained in this ensuing Treatise.*

I. OF Saving Knowledge, page 1
II. What GOD is, p. 6
III. What it is to glorifie God, p. 11
IIII. Of Admiration, p. 12
V. Of Praising God, p. 15
VI. Of Gods Subsistence, p. 18
VII. Simplenesse, p. 20
VIII. Eternitie, p. 25
IX. Omnipotencie, p. 32
X. Immutabilitie, p. 39
XI. Infinitenesse, p. 45
XII. Omni-science, p. 47
XIII. Omni-presence, p. 51
XIV. Perfection, p. 56
XV. Invisibilitie, p. 62
XVI. Wisedome, p. 69
XVII. Truth, p. 77
XVIII. Mercie, p. 82
XIX. Iustice, p. 88.
XX. Life, p. 95
XXI. Blessednesse, p. 101

The Table.

XXII. Hatred,	p. 107
XXIII. Love,	p. 112
XXIV. Patience,	p. 122
XXV. Will,	p. 130
XXVI. Grace,	p. 136
XXVII. Glorie,	p. 143
XXVIII. Of the Lord of Hosts,	p. 148
XXIX. How God is made an Idoll,	p. 153
XXX. How to conceive of God in Prayer,	p. 158
XXXI. Of the Workes of God,	p. 161
XXXII. Of Angels,	p. 168
XXXIII. Of the Heavens,	p. 174
XXXIV. Of the Sunne,	p. 180
XXXV. Of the Light,	p. 186
XXXVI. Of the Moone,	p. 190
XXXVII. Of the Stars,	p. 201
XXXVIII. Of the Aire,	p. 211
XXXIX. Of the Clouds,	p. 220
XL. Of the Raine-bow,	p. 225
XLI. Of the Raine,	p. 231
XLII. Of the Earth,	p. 238
XLIII. Of the Water,	p. 249
XLIV. Of the Fire,	p. 251
XLV. Of Meteors,	p. 270
XLVI. Of the Winds,	p. 274
XLVII. Of Man,	p. 1
XLVIII. Of the Soule,	p. 3
XLIX. Of the Soules Immortalitie,	p. 5
L. Of the life of the Soule,	p. 6
LI. Of the death of the Soule,	p. 6
LII. Of Gods Image on the Soule,	p. 12
LIII. Of the Bodie,	p. 18
LIIII. Of the Mortalitie of the Bodie,	p. 20
LV. Of the Immortalitie of the Bodie,	p. 22
LVI. Of the Head,	p. 24
LVII. Of the Eyes,	p. 28

The Table.

LVIII. Of the Eares,	p. 37
LIX. Of the Mouth,	p. 43
LX. Of the Neck,	p. 55
LXI. Of Armes, and Shoulders,	p. 59
LXII. Of the Hands,	p. 62
LXIII. Of the Fingers, and Thumb,	p. 65
LXIV. Of the Back,	p. 66
LXV. Of the Breast,	p. 68
LXVI. Of the Bellie,	p. 71
LXVII. Of the Thighes, Legs, and Feete,	p. 74
LXVIII. Of Mediums.	p. 81

FINIS.

Of saving Knowledge.

1. *What Knowledge is.*
2. *There is a Knowledge saves not.*
3. *What saving Knowledge is.*

1. *What Knowledge is.*

Sect. 1. *Nescere, Intelligere. Percipere.*

TO know, is to understand, to perceive; to discerne, to comprehend: Knowledge is the eye of the Soule; we shall the better perceive what Knowledge is, by the contrary to it, and by comparisons. The contrary to Knowledge and Understanding is Ignorance, *Jer.* 4.22. *Luke* 19. 42. The Comparisons may be to compare it with Prudence and Discretion. Knowledge is to perceive, to discerne: Prudence is to dispose of things knowne; both we doe read of, *Colos.* 1. 9. Understanding to conceive, wisedome to order, to act, to put in execution; discretion is to moderate, 'tis exercised in measure, and time; Discretion, it mitigates, and qualifies, and observes circumstances about the execution of things.

Contraries to Knowledge.

So then, Knowledge is a discerner, a receiving light, a

seeing, a taking notice; 'tis to perceive, and to understand.

Sect. 2. Difference of Knowledge.

Difference of knowledge.

THere is Knowledge that saves not: as first, the Knowledge of Devils. Secondly, the knowledge of Heathens. Thirdly, the knowledge of Hypocrites. First, of Devils, they must be knowing creatures, having so much meanes, as all humane learning; and having so great experience for above 5000. yeeres; yet their knowledge is not saving.

1. First, they have no application: Secondly, they have no comfort: Thirdly, they have no change; so they know, but not for their good.

2. Secondly, there is the knowledge of Heathens: First, that there is a God, they found by searching *Causam causarum*: There must be a cause of causes, which must be God. Secondly, they know this God must be worshipped: Thirdly, they know the creatures, being good Astronomers, Geographers; they know the immortality of the Soule, and could anatomize the body of man. Their knowledge was not saving:

Reasons why heathenish knowledge is not saving.

1. Because though they knew God, yet they knew him not in Christ; so came short of saving knowledge, *John* 17. 3. *Acts* 4. 12.

2. They knew God was to be worshipped, but knew not how, for a right manner.

3. They knew the creatures to their conviction, *Rom.* 1. 20. but not to their salvation.

4. They knew man in the faculties and members, and so did magnifie man; and exalt him: Whereas saving knowledge doth abase man, being both a guilty, and a filthy creature.

Thirdly, there is the knowledge of Hypocrites, who doe know there is a God, and can distinguish the persons in the Trinity; they know the two natures of Christ, Law and Gospell, the difference in Religion; they are able to teach others; their knowledge is not saving.

1. Be-

1. Because it is attained by art, industry, reading, but not from the regenerating Spirit.

2. It sinkes not in their hearts, to humble and reforme them; but rests in their braines, to puffe them up. *Heb.*6 4. 1. *Cor.* 8.1.

3. They hunger not, thirst not for knowledge, because they thinke they are rich, and have enough: or if they doe, it is for base and carnall ends; as first, to please themselves with their speculations, and to satisfie their curiosity. Secondly, to be able to discourse, and so get applause at feasts, and other meetings. Thirdly, to handle disputes and controversies, so to get them a name. Fourthly, to censure the Preachers, to contradict their Sermons; to cavill, and picke faults, that so they might be esteemed men of Judgement. Fiftly, to gather Sects, and to make schismes, that they might be in some more esteeme, or get some contributions, and make a gaine of those silly ones they have deluded.

Reasons why Hypocrites knowledge is not saving.

3. *What saving knowledge is.*

Sect. 3.

SAving Knowledge is a worke of Gods Spirit on the faithfull, opening their eyes to know God, and themselves.

1. It is a worke of God Spirit; *He is the Spirit of Revelation*, Ephes. 1.17. *By this Spirit we know the things of God.* 1. Cor 2.12.

2. On the Elect, or faithfull; for 'tis the saved ones prove knowing ones, 1. *Tim.* 2.4. Others have not that light as they have. *Mat.*13.11. Iohn 5.15.

3. Their eyes are opened by the preaching of the Gospell, *Acts* 26.18. As the *Manna* fell downe in the dew, so the Spirit is conveyed by the Word. *Isai.* 35. 5. *By the preaching of the Gospell, the eyes of the blinde shall be enlightned.*

4. They are brought to know God; in ignorance and

darkneſſe we did not know God. 1. *Sam.* 2. 12. *Epheſ* 5. 18. but being wrought upon by the Word, and Spirit of God, then they knew him ſavingly, as that God will be mercifull to their ſins. *Ier.* 31. 34. *Heb.* 8. 11.

5. They know themſelves ſavingly; firſt, in their guiltineſſe. *Rom.* 5. 12. Secondly, in their corruption of nature. *Iob* 14. 4. *Pſal.* 51. 5. Thirdly, in their actuall ſinnes. *Pſal.* 40. 12. Fourthly, in this eſtate they know themſelves loſt. *Luk.* 19. 10. Fifthly, they know the onely remedy is by *Ieſus Chriſt.*

This knowledge is in the Elect.

The Concomitants with ſaving knowledge.

1. With application. 2. *Tim.* 1. 12. 2. With renovation and change. 2. *Cor.* 3. 18. 3. With great humility. *Iob* 42. 5, 6. 4. With charity. 1. *Cor.* 13. 2. 5. With practice. *Iohn* 13. 17. 6. With conſolation. *Ier.* 9. 24. 7. With contempt of the world, *Phil.* 3. 8. 8. With ſatisfaction; 1. *Cor.* 2. 2. It ſatisfies as much, yea, more than all Arts and Myſteries, or ſecrets.

Queſt. How is this ſaving knowledge attained?

Anſw. For anſwer, conſider three things,

How ſaving knowledge is attained.

1. We have it not by Nature. 2. We are attainers, and receivers. 3. The anſwer how we doe attaine it.

First, we have it not by Nature: for the image of God conſiſting in Knowledge, *Col.* 3. 10. we have loſt by *Adams* fall; and though the Oxe knowes his owner, and the Aſſe his Maſters crib, yet thoſe naturall men that have moſt meanes of knowledge, living in the viſible Church, are ignorant of God, *Iſai.* 1. 3. *Ier.* 4. 21. As for Pagans, they are more remote from ſaving knowledge, and are ſaid to be darkneſſe, *Epheſ.* 5. 8. full of darkneſſe, *Rom.* 1. 21. and to be without the Knowledge of God, 1 *Theſ.* 4. 5.

Secondly, we are receivers of ſaving knowledge, being deſtitute of it in our ſelves: It is given us from him, who both gives every good giving, and every perfect gift.

Iames

Iames 1.17. It is the Lord opens our eyes, *Acts* 26.18. and gives us the spirit of Revelation: *Ephes.*1.17. *It is God shines into our hearts, to give us the light of saving knowledge.* 2 Cor. 4.6.

3. *How we attaine saving knowledge.*

1. We attaine it freely, without merit; Gods Will is the cause wee know him, and partake of mercy. *Ier.* 31 33, 34.

2. We obtaine saving knowledge; by vertue of the new Covenant, God hath promised this blessing to his people. *Heb.*8.11.

3. Wee obtaine it by the Word published and preached: *Ier.* 3.15. We are fed with knowledge, not starved with ignorance.

4. By our union with Christ, in him are all the Treasures of knowledge, and wee are enricht by our union, and conformable to our Head in knowledge. *Col.*2.3.

5. By the cohabitation of the spirit, hee brings saving light with him: 1. *John* 2.20. As the Spirit is an unction for our honour, and life, and quickning: so he is a Teacher, to give light and direction.

Question. How is saving knowledge preserved?

Answ. How its preserved.

1. By the meanes that doe beget it: the Word begets knowledge; so the Word preserves it.

2. It is preserved by exercise, exercising our understanding to know: studying heavenly things, keepes knowledge from decay, and addes to it.

3. By committing our knowledge, and our soules, and all, to keep to him, is able to preserve us: where we make a surrender, there God is a Preserver.

4. We tye things that we feare to lose; tye the knowledge to the Rule, and let the Knowledge and the Word be united, as the Cause, and the Effect.

5. Fasten something to knowledge that it may abide;

faſten to it Humility, Love, and Practice, then it will remaine.

6. Conferre with others, communicate what you know, partake of others knowledge; mutuall exchange makes a combination, ſo we are more firme.

7. Eſteeme of knowledge, as of your greateſt treaſure, then your care will be to keepe your Jewell, lock it up in a good conſcience, and it will bee ſafe and ſure.

8. Delight in knowledge, and take pleaſure in underſtanding, then no price can buy it, and wee ſhall ſtill be converſant with it, and never let it depart from us.

Queſtion. *What is God?*

This is one of the deepeſt queſtions in Religion: It is reported of the heathen he required three dayes to anſwer, then three dayes more, ſtill three more, for the more he ſtudied, he found his weakneſſe to anſwer.

Anſwer: We ſoone may erre in our definition of God, our errors herein are moſt dangerous: if they be defended damnable. Yet it is neceſſary to give an anſwer as wee are able.

1. Becauſe ſome will queſtion, *Where is your God?* Pſal. 42. 10.

2. To ſtay our owne thoughts which are reſtleſſe, till we can conclude ſomething concerning God; our ſatisfaction is the more to know a glimpſe of God, and to perceive him, wee may have this knowledge encreaſed a little here, and much hereafter.

3. In reſpect of the worſhip of God, *We muſt worſhip that we know*, John 4. 22. tis reproved to worſhip an unknowne God, *Act* 17, 23.

1. To ſpeake what God is, the ſafer way is to declare negatively what he is not: He is not Mortall, Corporall, Corruptible: thus we aſcribe to him all excellency.

2. To know what God is, let us ſearch the Scripture: *for his word can beſt teſtifie of him*, Pſalme 138. 2. Iohn 5. 39.

3. Wee

3. We must conclude, all we can know of God, is but in part here in this life: *We heare of him but a little portion*, Job 26.14. *Wee know in part, and see but darkly, as through a perspective glasse*, 1. Cor. 13.12.

4. The end of our study to know God, should bee for to glorifie him, by our acknowledgement of him to bee the onely and absolute Lord: admiration of his excellency, praising of him in our speeches, actions, sufferings: of which we shall consider in the next place.

It will the better be answered if we consider.

1. What he is not.
2. What he is.

First, God is not,

1. Created.
2. Visible.
3. Comprehended.

1. What God is not.

1. God is not created but the Creator, *Gen.* 1.1. All we can conceive of or number, is comprehended under two heads, the Creator, and the Creatures. God is the Creator, all besides himselfe are Creatures, both the Angels, the heavens, the earth, and all things in them whatsoever.

1. not created.

2. God is not visible, our bodies cannot see a spirit, God is a most pure and spirituall Essence, therefore cannot be seene.

2. Not visible.

3. God is not comprehended, our capacity is too shallow to conceive of him; he is invisible to our bodies, and incomprehensible to our soules.

3. Not comprehended.

Quest. *What meane you by Incomprehensible?*

Answ. The word Incomprehensible, signifies that wich cannot be found out or numbred. *Tremelius* and *Junius* use a word in Psalme 145.3. *Pervestigationem esse*, which is a finding out: To shew the meaning of Gods incomprehensibleneſse, he saith, *Magnitudini ejus non esse pervestigationem, his greatneſse is incomprehensible*, that is, cannot be found out. *Wilson* expoun-

pounding *Incomprehensible*, saith, 'tis that the World cannot containe, nor mans wit conceive.

2. What God is.

Secondly, what God is.

1. He is the Creator of all things.
2. Invisible to the eye.
3. Incomprehensible to the minde.

1. He is a Creator.

First, he is a Creator of all things, therefore is to be separated from the creatures in our distinctions, and is above the creatures in priority of dignity and time.

What it is to create.

To create, is to worke without instruments, or materials.

Applications.

1. To conceive of God as a Creator, above all created Natures whatsoever. *Rom.* 11.36. *Of him, through him, and for him are all things.* Of him, as the first Cause; by him, as the Preserver; for him, as their End wherfore they were made. Of him, without any mover; by him, without a helper; for him, and none other cause.

2. Not to contend without our Creator about his Decrees, or proceedings: this is to bring a woe upon our selves, to strive with our Maker. *Isai.* 45.9.

Rom. 9. 20.

3. To praise and glorifie him for this, because he created all things. *Thou art worthy to receive glory, and honour, and power; for thou hast created all things.*

Revel. 4. 11.

2. He is invisible.

Secondly, God is invisible to the eye: *John* 1. 18. *No man hath seene God at any time.*

The persons, *No man:*

The time, *at any time.*

Digression.

Never man at any time saw God: wee cannot see a Spirit; but God is a most pure Spirit, excelling the Angels. First, the Angels have many perfections, but God hath all perfection. Secondly, the Angels receive all from him; he hath all from himselfe. Thirdly, they are finite, and limited; but God is infinite.

Thirdly,

Thirdly.

God is Incomprehenſible to the minde, as well as inviſible to the eye, no created Nature can comprehend him in his Eſſence nor his Attributes; whatſoever wee conceive it is but in part, there is much more we perceive not, nor can comprehend.

Eternity.

In reſpect of his Eternity, our capacity is like the Sunne, which ſhewes things under it, but darkens all about it; wee can looke backe to the beginning, if wee looke forward, wee cannot conceive after time ſhall bee no more.

Revel. 10.6.

Concerning Gods being before time, or after time, we have but a glimpſe, a generall notion; we can conceive but little, our comprehenſion failes us.

Glory.

Who can behold the Sunne in his glorious ſhining? much leſſe can we comprehend the glorious Majeſty of God: who hath beheld it, that he may demonſtrate it? not the Angels, for they are faine to cover their their faces, *Iſai.* 6.2. much leſſe we that dwell in houſes of clay, who have that ignorance and guiltineſſe, that thoſe glorious Zeraphims are freed from.

Greatneſſe.

Nor can we comprehend his greatneſſe, *Pſal.* 145.3. no not by all our induſtry and ſearching, *Iob.* 11.7. *The heaven of heavens cannot conteine him*, 1 *King.* 8 27. Wee are capable but to ſee his backe parts in this life, ſo much of God, as can be perceived in his word and workes: his greatneſſe is ſuch, *that the Nations are as the drop of the Bucket, and the Ilands as a little duſt:* Lebanon *hath not wood enough for fire, nor the beaſts enough for a ſacrifice for him.* Iſaiah 40.15, 16.

Exod. 33. 23.

Wiſedome.

Alſo his wiſedome is unſearchable, *a deepe we cannot fathom*, Rom. 11.33. *the fooliſhneſſe of God is wiſer than men*, 1. Cor. 1.25. *It is onely the Spirit of God that ſearcheth the deepe things of God*, 1. Cor. 2.10. *and although vaine men would be wiſe*, Iob. 11.12. *yet hee is but a beaſt by his owne knowledge*, Ieremiah 10. 14.

and we must bee constrained to confesse our darknesse, Iob.37.19.

Applications.

1. Is God invisible to the eye, and incomprehensible to the minde? let us then lay by our sence and reason, and labour for faith, though wee cannot apprehend nor demonstrate what God is; yet we are to beleeve that He is: *Heb.*11.6. *Hee that commeth to God must beleeve.*

Note three things.

1. Our felicity, is to come to God.
2. The meanes is, by beleeving.
3. God is, that we must beleeve, which we cannot see nor comprehend.

2. By this 'tis easie to distinguish the Eternall *Iehovah* from all false Gods, being some of them visible, all comprehensible, those that adore them are more honourable then that they worship, those Gods were but titular gods, no Creators, but created, liveless in being, and perishing in conclusion. Ier.10.11.

3. No man was ever a perfect Artist in the contemplation of God: *How little a portion doe they heare of him?* Iob 26.14. long in studying but little in fruition: deepe conceites, but poore conclusions: *Hoc solum scio, me nihil scire: This onely I doe know, that I know nothing.* Arist.

4. Yet are we to be diligent to study the knowledge of God, and although we cannot finde him out in his perfection, *Iob* 11.7. yet we must learne to know him to our salvation, *Iohn* 17.3. and to encrease in the knowledge of God. *Col.*1.10. though wee cannot see his face he reveales his backe parts to us: *Exod.*33.23. we are to know him by his workes: *Rom.* 1.20. in his Sonne, 2. *Cor.*4.6. 'tis a shame living under the preaching of the Word to be ignorant of God, 1. *Cor.*15 34 and we are fooles before the Lord, *Ier.*4.22. Therefore let us cry for wisedome

wisedome, and call for understanding, search for it as silver, and digge for it as for gold, then shall we finde the knowledge of God. *Prov.* 2. 3. 4. 5.

Quest. *What is it to glorifie God?*

Answ. To glorifie God, is not to add any thing to him to make him glorious, but to acknowledge and demonstrate that glory is in him already; God glorifies us by putting glory on us, adding that unto us wee are destitute of: We doe glorifie him, by taking notice, admiring, and praising of him, setting forth his glory.

That is done by Acknowledgement.

Either { To himselfe, or to men.

To himselfe by { Admiration. Praises.

To others by { Speeches. Actions. Sufferings.

First, we glorifie God by acknowledgment, which is more than knowledge, *Rom.* 1. 21.

The Wise Heathens that knew God did not acknowledge him nor demonstrate him accordingly; they knew God, *vers.* 21. but regarded not to acknowledge him, *vers.* 28. then to our knowledge of God, we must joyne an acknowledgment, whereby we shall glorifie him.

This acknowledgment must be free, else we differ not from the divels, which acknowledge God upon constraint; so wicked men may acknowledge God by constraint. Mark 1. 24. Iudges 1. 7.

The truth of this free acknowledgment will appeare by our Admiration and Praises.

Qu. *What is Admiration?* Question.

Answ. To Admire, is to wonder, to marvaile. Answer.

Consider,

1. The subject is the Admirour.
2. The Object admired.
3. Then how to attaine admiration of God.

1. First, the Subject that admires, is the reasonable creature: for the unreasonable creature is not capable of actuall Admiration: the unreasonable creatures may be frighted, or amazed, as Horses, and any other beasts; and also Birds, and Fishes: But Admiration requires Reason, Deliberation, and Consultation. Then 'tis plaine, Angels, and Men onely are the subjects of Admiration.

2. Secondly, the objects of Admiration are either Supreme, or Inferiour; the Supreme is God, the Inferior, are the creatures of God. We must not admire Positives, nor Comparatives, but Superlatives; things most excellent, things excelling. We admire things beyond our capacity, when our Reason can stretch it selfe no further: As we see, little children seeing curious workmanship, the poore children are amazed, and admire how 'tis done, they much honour, and reverence the Artist that made the worke.

3. *Question.* Thirdly, how to attaine Admiration of God?

Answ. 1. We must pray for the Spirit of Illumination, to see excellency in God. *Ephes.* 1. 17.

2. We must be given to divine Meditations, as *David* in the 8. *Psalme* fals to Meditation, then to Admiration. So in *Psalme* 104. his Meditation concludes in Admiration: *Oh Lord, how wonderfull are thy workes.* Psal. 104. 1, 24

3. We must learne to silence our Reason; wee must admire where we cannot comprehend; as *Rom.* 11. 33. *Oh the deepnesse of the riches both of the Wisedome and Knowledge of God.*

Quest. Wherein is God to be admired?

Answ. 1. In his Essence: secondly, in his Attributes: thirdly, in his Workes.

1. In his Essence, having his being of himselfe; absolute,

lute, independant, blessed, immutable.

2. Also, that there are in the Divine Essence a Trinity of Persons.

Quest. How shall I raise my admiration to the highest pitch?

Answ. To meditate of his Wisedome, and Knowledge.

First, admire the largenesse of it; for hee knows all. *Prov.* 15. 11.

2. The perfection of his knowledge; hee knows the Causes, Concomitants, Fruits, and Effects, insides; he knows the motions and inclinations of all men, of all things. *Acts* 15. 18.

3. Admire the manner of his Knowledge; not by Doctrine, Relation, Experience, but without meanes.

4. Admire the celerity and swiftnesse of his Knowledge at once, in a moment: Hee knowes things past, present, and to come.

5. The certainty of his Knowledge; he cannot be deceived; he foresees all inconveniences, he knowes things and persons as they are: no apparitions, nor pretences, nor fainings, nor dissemblings can delude him.

6. Admire the Eternity of his Knowledge, before all time, before there was a World: Hee knew himselfe to be most perfectly happy, and blessed; and knew that he would make a world, and knew all that man should act on the stage of this world; and as he did purpose, so all things must come to passe, according to his foreknowledge and Decree. Acts 4. 28. Ephes. 1, 11.

7. Admire the Efficacy of the Knowledge and Wisedome of God: From his Knowledge he decreed, then did worke: so the Heavens, Earth, Seas, and all their ornaments were created, are preserved: the variety of his creatures, argues his unsearchable Wisedome; and their order, uses, and ends appointed them, calls for our Admiration.

By this we may see, what cause wee have to admire God; and if one of his Attributes doe cause such Admi-

ration, what would it worke on us, to meditate on the reſt, as his Power, Glory, Holineſſe, Juſtice, Inviſibility, immutability; this requires a large Volume, but I intend brevity.

Queſt. How may I further admire God?

Anſw. I will give one ſtraine more to winde up the heart; that is, to admire *Chriſt* incarnate, how hee is the begotten Sonne of God. *Pſal.*2.7.

1. Admire it in this; hee was begotten of the Father, yet is not after the Father in time: Men beget thoſe that come after them, but here 'tis not ſo; therefore to bee admired.

2. Men beget children, which may be divided from them; but *Chriſt* is ſo begotten, that he is undividuall; *He and the Father are one.* John 10.30.

3. Men ſo beget, that there is a diminution of their ſubſtance, and a conveighing of the corrupt Nature: But *Chriſt* is begotten without diminution of the ſubſtance of the Father, and free from all corruption: *Hee is the holy Sonne of God.* Acts 4.27.

4. Men beget children, which are their inferiors: but *Chriſt* is begotten, *yet equall with the Father.* Phil.2.6. Equall in Eternity.

1. *The Father is eternall:* Pſal.90.2. So *is the Sonne eternall.* Iſai.9.6.

Glory. 2. *The Father is glorious:* Acts 7.2. So *the Sonne is glorious.* Iames 2.1.

Power. 3. *The Father did create:* Gen.1.1. So *the Sonne created.* Col.1.16.

Adoration. 4. *Angels doe honour the Father:* Iſai.6.3. So *Angels doe honour the Sonne.* Heb. 1.6.

5. A Father begets a Sonne, but yet communicates not his whole Eſſence to him: but *Chriſt* is begotten, yet partakes of the whole Eſſence of his Father, therefore admirable.

6. A Father begets one that is another perſon, another thing

thing distinct from himselfe: But the Lord Christ is begotten, another person, yet not another thing; he may be distinguished, but not divided. Thus wee acknowledge God by Admiration.

Secondly, we acknowledge him to himselfe, and so doe glorifie him by our praises. *Psal.*50. last verse. 2.

Here consider,

1. Who they be doe praise him.
2. How they praise him.
3. For what they praise him.

First, who praise him:

'Tis the Saints praise him. *Psal.* 145. 10.

1. 'Tis they have the most cause.
2. And the best abilities.
3. And the onely acceptance.

Secondly, how they praise him:

1. They praise him freely, and cheerefully. *Psal.*63.5.
2. Vprightly, and sincerely. *Psal.* 119. 7. Hence 'tis, they praise God with their Soules, *Ps.*103.1. with their Hearts. *Psal.*9.1.
3. They praise God frequently, on all occasions. *Ps.* 71.6. *Psal.* 119. 164.
4. They praise him constantly. *Psal.* 145. 2. Hence 'tis, when they lose their comforts, yet God loses not his praises. *Iob* 1. 21.

Thirdly, for what they praise him.

1. For his owne Excellency.
2. For his glorious workes.
3. For his mercies.

First, for his owne excellency.

1. He is the soveraigne Lord God over all, *Rom.*9.5.

the

the ruler of the world, *Zach.* 4. 14. Hence it is, that Greatnesse, and Glory, and Power, and Victory, and Praises, is attributed to him who is head over all, 1 *Chro.* 29. 11. He is to be praised as the onely potentate. 1. *Tim.* 6. 15. He is to be praised that is high and excellent. *Isai.* 57. 15. He it is, is glorious in Holinesse. *Exod.* 15. 11. and worthy to receive Honour, and Glory, and Power, and Praise, *Revel.* 4. 11. *Revel.* 5. 13. All his glorious Attributes, both Communicable, and Incommunicable, cals for our frequent praises.

Secondly, he is to be praised for his workes.

For they demonstrate his eternall Power and Godhead. *Rom.* 1. 20. Hence it is, that he is praised for creating all things. *Rev.* 4. 11. His workes both of Creation and Providence, do shew his Wisedome, Power, Goodnesse, &c.

Psal. 136. 14. Psalme 136. Psalme 194. The workes of God stirred up *David* to praise God, both for the making of himselfe, and for the making of other creatures, and for the government of the World.

Thirdly, *God is to to bepraised for his mercies,* Psalme. 100. 4. Psalme 136. 1.

To quicken us to this duty, consider:

1. The freenesse of his mercies, they are bestowed without our deserts: his will is the cause of his mercy. *Rom.* 9. 18.

2. The multitudes of mercies, of all sorts, temporall & spirituall, on every faculty of soule, and member of our bodies, mercies on our names, estates, families, friends, those neare and deare to us.

3. The constancy of his mercies, they are renewed every morning, *Lament.* 3. 23. *Wee are laden daily with benefits,* Psal. 68. 19.

4. Consider mercies comparatively; wee are in health

health others are sicke ; we have sight, others are blinde: we have the Gospel, other sit in darkenesse, &c.

Thus we see God is glorified by Admiration, by Praises.

Lastly, *he is glorified by acknowledging him to Men:*

In our Speeches.

In our Actions.

In our Sufferings.

First, in our speeches to men.

1. By declaring his workes, *Psal* 105.1.

2. To instruct our Children that they may praise God, *Psalme* 78.4.

3. To make publicke confession of our sinnes, if they have caused publicke scandall, *Iohuah* 7.19.

4. To make publicke confession of Religion, being called, *Psalme* 119. 46. Read the marginall Note 1 *Pet.*3.15.

Secondly, *Wee must glorifie men before God in our Actions before men*

1. By our godly conversation; in the generall, to do good workes before them, to urge them to glorifie God, *Matthew* 5. 16. to cause men to say, 'tis a good God, a good word preached, a good Religion professed, because they doe see good workes expressed.

2. In particular, to honour God with our riches, *Prov.* 3.9. to maintaine Gods Worship. *Exod.* 35.22. Also to do good to his ministers, 2. *King.*4.10. that they may be incouraged in the Law of the Lord. 2 *Chron.*31.4. to to do good to many poore, *Ecclesiastes* 11.2 that thanks may be rendred by many, and God may be praised and glorified. 2. *Cor.*9.12,13.

Thirdly, *Wee must glorifie God among men by our sufferings*

1. In holding on our course.
2. Being patient and meeke.
3. Praying for our Persecutors.
4. Laying downe our lives for the truth: thus suffering we shall glorifie God. *Iohn* 21.19.

Of Gods Subsistence.

1. *What Subsistence is.*
2. *That God doth Subsist.*
3. *The manner of his Subsistence.*
4. *Uses to Edification.*

First, What Subsistence is.

AS there is a being, so there is a subsistence in that being, which subsistence is to be upheld in a well being, without decay, diminishing, or declyning: hee that doth so, doth honourably subsist. There may bee a declining, yet body and soule may hang together: so the subsistence is weak, but he that declines not, but holds his owne, falls not backe, nor decayes, that person subsists happily, not onely in being, but also in a well being.

2. God doth subsist independantly, immutably, without decay or diminution; hee is *Iehovah*, and changeth not; he is as Holy, Powerfull, and Wise, and Rich, and Glorious, and every way Perfect and Blessed as ever he was, without interruption: he depends not on second causes as we doe; all creatures subsist by him, he beares them up, and continues them, therefore they subsist, *Psal.* 119.91. He himselfe subsisted when there was no world, *Iohn* 17.5. and can subsist if all were dissolved againe:

Heb. 1.3.

He

He can put an end to the Creatures, and give them subsistence againe: so then he subsists of himselfe, and all Creatures doe subsist by his will and power, and no otherwise.

3. The manner of subsisting. The Father subsists first, not in time, but in order. Time.

In the manner of working, the Father workes from himselfe, the Sonne from the Father, the Holy Ghost from them both: they differ in their Personall proprieties: The Father subsists unbegotten, the Sonne begotten, the Holy Ghost proceeding. Manner. Proprieties.

The Vses are these.

1. To shew us the difference of Gods Subsistence, and ours: He subsists of himselfe, we by him: He before time, we in time: He subsists independant, we depend on him: He subsists without composition, and is immutable; we are compounded of the foure Elements, in regard of our bodies; of body and soule, in regard of our persons: He subsists without meanes, we by meanes, and his blessing on meanes: He is alwaies the same subsisting, we must be dissolved, buried, raised, glorified, and subsist eternally by him.

2. *Vse.* This shewes the happinesse of Gods servants; he ever doth subsist, to direct them, to protect them, to enrich them, and to reward them. Great men on earth doe not subsist alwaies, sometimes their wealth decayes, sometimes their breath decaies; they decaying themselves, their followers cannot honourably subsist: But it is not so with the Lord, he cannot decay in riches, nor time; he subsists alwaies, his yeares faile not. *Psalme* 102.28.

3. *Vse.* In our decayes let us have recourse to God; he alwaies subsists, and beares up the whole World: wee need prayer more than shifting, and using unlawfull meanes in our decayes; God can make us subsist in life, *Psalme* 66.9, and in grace, *Psalme* 41.12. Let us therefore

fore in our decayes have recourſe to him, that wee may ſubſiſt.

Of the Simpleneſſe of God.

THere are properties attributed to God for two cauſes: one to make himſelfe the better knowne to us; the other to diſtinguiſh him from other titular gods, and from all other things.

Simpleneſſe is one of the incommunicable properties of God: 'Tis a Theologicall word, uſed for demonſtration, or diſtinction.

Conſider:

1. *What is meant by Simpleneſſe.*
2. *That God is of a Simple nature.*
3. *Concluſions drawne from it.*
4. *Queſtions anſwered.*
5. *Vſes for Edification*

Sect. 1. *First, What is meant by Simpleneſſe.*

TO be ſimple among men is a want of wit & capacity: *A want of diſcretion*, Prov. 1.4. To give to the ſimple ſharpneſſe of wit: *Hierom* reads it a childe. *Iunius* reads it a foole; becauſe both Children and Fooles are ſimple: of ſuch, 'tis ſpoken Prov. 9.16. *Who ſo is ſimple let him come hither.* Theſe ſimple ones are both unskilfull, and eaſily perſwaded.

2. Simple, is to be plaine hearted, voyde of wicked plots and devices: *The Lord preſerves the ſimple ones*, Pſalm. 116.6. *Theſe are ſimple concerning evill*, Rom. 16.19. Theſe are, as if they knew not how to deceive; this is a commendable ſimplicity. Thus we ſee that ſimpleneſſe is to be voyd of parts, or to be voyd of the abuſe

of

of thoſe parts of Wit and Knowledge that is beſtowed on us.

3. Simpleneſſe is a ſingleneſſe without compoſition, or mixture, oppoſed to that is double, or of ſeverall kinds, or ſorts. Water is a Simple, but put into it Salt, or Wine, 'tis a Compound; becauſe there are more kinds than one. To be a Simple, wee take it to bee without guile, fraud, or deceit. 2 *Sam.* 15.11. *There were with* Abſolon *men ſimple in heart*, or *upright in minde.* *Integro animo.*

Secondly, *That God is of a ſimple Nature.* *Sect.* 2.

GOD is of a ſimple Nature; Hee is a pure Eſſence, called *I am that I am.* Exodus 3.14. *Light, and is without all darknes.* 1. *Ioh.* 1.5. There is in God no mixture, or compoſition in the leaſt degree: Hee is one God, Light without darkneſſe, ſtrong without weakneſſe, wiſe without tolly, pure without the leaſt ſpot, upright without guile, &c.

Thirdly, *Concluſions drawne from Gods Simpleneſſe.* *Sect.* 3.

1. WE gather hence, that there is perfection in him: He is ſimple of himſelfe, without any addition.

2. Being a pure ſimple Eſſence, hee muſt needs be inviſible. Our eyes are not able to behold a Spirit that is created, much leſſe him that is a moſt pure Spirit, excelling them all in the ſimpleneſſe and purity of his Nature.

3. He muſt be eternall, and everlaſting; 'tis Compoſitions doe bring a diſſolution. God is ſimple without compoſition, therefore uncreated, and uncapable of diſſolution.

4. Hence wee may gather, that God is immutable: That which changes, is by adding to it, or taking from

it; but God is a ſimple Eſſence, ſo pure, and perfect, that nothing can be added to him, nor taken from him.

Sect. 4. Fourthly, *Some Queſtions anſwered.*

Queſt. TO be ſimple, is to bee of ſingleneſſe of one ſort: How is God ſo, ſeeing there are three perſons in the God-head?

Anſw. If there were a Triplicity in the God-head, there would be ſorts of perſons: but 'tis a Trinity of one intire ſimple Eſſence. 1. *Iohn* 5. 7. *Theſe three are one*: one in Nature, Time, Operation; diſtinguiſhed, not divided.

Object. 2. You ſaid, God is wiſe, without folly; ſtrength, without weakneſſe: but St. *Paul* ſaith, *The fooliſhneſſe of God is wiſer than men, and the weakneſſe of God is ſtronger than men.* 1. Cor. 1. 25.

Anſw. It is an Ironicall ſpeech, by way of ſuppoſition. The learned Philoſophers accounted the preaching of the Goſpell fooliſhneſſe, and but weakneſſe: But St. *Paul* ſhews, 'tis Gods Wiſedome, and Gods Power: Let them in their madneſſe account it fooliſhneſſe, yet the fooliſhneſſe of God is wiſer than men: let them account it weakneſſe, yet they ſhall finde Gods weakneſſe ſtronger than men. All their Philoſophy in their Wiſedome and ſtrength of Arguments, cannot open mens eyes, and convert mens ſoules, and bring them to Salvation, which the Goſpell can doe. *Acts* 26. 18. *Iames* 1. 18. *Rom.* 1. 16.

Queſt. 3. If God be a ſimple, and individuall Eſſence, how could the Sonne take fleſh of the Virgin, without being divided, and ſeparated from the Father, and Holy Ghoſt; ſo there is mutation and alteration in the Trinity?

Anſw. This is a Myſtery, rather to be beleeved, than diſputed. 1. *Tim.* 3. 16. *Great is the myſtery of godlineſſe, God manifeſted in the fleſh.* After *Chriſt* became man, hee loſt not his God-head: For hee knew mens thoughts, wrought miracles, had Divine Adoration given to him.

He

He was ſaid *Iohn* 3.13. to be in Heaven, and to be equall with God. *Phil.* 2.6. and in St. *Iohn* he ſaith, *Hee and the Father are one.* So ſtill the ſimple individuall Eſſence remaines intire, and immutable; though by the purpoſe and conſent of the Trinity, the ſecond perſon became incarnate.

Are not Angels ſimple Eſſences, being without mixture, or compoſition, and pure Spirits? *Queſt.* 4.

They are ſimple Eſſences, and pure Spirits, neareſt to Gods Nature of all other creatures, yet come ſhort of God by farre: For they have their ſubſtances, and their faculties, and qualities created, and mutable in their Nature: for Angels have falne, though now the elect Angels are confirmed by Grace. God excells them; He is a ſimple Eſſence, without quality, or properties; onely theſe are attributed to him for our capacity. *Anſw.*

The Scriptures uſes not the word *Simpleneſſe*, nor *Property*, nor *Trinity*: why then doth the Church make uſe of them? *Obiect.* 5.

Words are notes, and markes of things ſaith the Heathen. And another ſaith, *Whoſoever is ignorant of words, ſhall never judge well of things.* If in the Scripture we finde not words, nor ſence, wee are not to uſe them. *Anſw.* Ariſtotle.

2. They are uſed for Expoſition, Explanation, Interpretation; to make hid things more obvious, and darke things more perſpicuous.

3. They are uſed for Confutation, that the truth may be cleared, and errors confuted. If that Hereticks did affect the Truth, they would imbrace the phraſes of the Church, and Theologicall Termes, which doe unfold, and demonſtrate the Truth.

Fifthly, *Vſes to edifie.* *Sect.* 5.

1. SEeing in the Definition there is a good Simplicity, and a bad, let us labour for that ſimplicity God approves

approves to be ſimple. Concerning evill; the leſſe wee contrive evill, and the more untoward we are to act it, the better Proficients we ſhall prove. And as we ſhould be ſimple in committing evill, ſo ſhould we be ſimple in doing good: and as among other good Duties, ſo in our Almes; to give with ſimplicity; that is,

Rom. 12. 8.

1. Faithfully, if we be truſted.
2. Humbly, without vaine glory.
3. Gently, giving good language.
4. Impartially, where needs are equall.
5. Approving our ſelves to God.
6. Remembring God ſees us.

Uſe 2. Learne to ſtudy the excellency of God in his ſimple pure Nature, that we may the more admire him, and give him the glory.

Uſe 3. Let us reflect on our ſelves, and be humbled, who are compounded of the foure Elements in our bodies, and of body and ſoule in our perſons; ſo we are alwayes ſubject to mutation, and diſſolution.

Uſe 4. Let us labour for ſincerity, that is, our beſt ſimpleneſſe; to be ſincere, without mixture; upright, without hypocriſie and diſſimulation ſo much as we can, ſo ſhall we the more reſemble the Lord.

Queſt. How may we attaine this ſincerity?

Anſw. 1. Get aſſurance of Juſtification; for there is guile in the heart, if the party be not juſtified. *Pſal.* 32. 1, 2.

2. Get the ſtrongeſt perſwaſions we can of Gods preſence; this will make us upright, without doubling, and diſſembling. *Gen.* 17. 1.

Gen. 17. 1.

3. Looke to all God Precepts, commands of Piety, Mercy, and Sobriety: looke to both Tables, to all duties: Not to picke and chuſe, and take liberty where we may gaine praiſe, or pleaſure, or profit. *Pſal.* 119. 6.

4. Examine often the temper of the inner man, obſerving our aymes and intents, and our maaner of performance of duties.

5. Pray

5. Pray often and earneſt to be purged from guile and hypocriſie; and ſeeing we bring not with us uprightnes, integrity, ſimplicity, and godly purenes, let us labor, that not in carnall wiſedome, but by the grace of God, we may have our converſation here among men, and ſo reſemble God, as the drop doth the Ocean. 2. Cor. 1. 12.

Of Gods Eternity.

1. *What Eternity is.* 2. *God is onely Eternal.* 3. *Some Queſt. anſwered.* 4. *Applications to edifie.*

First, What Eternity is. Sect. 1.

THe Etymology ſence, and meaning of the word is hard to finde; becauſe the phraſe is uſed and taken in a future relation onely; ſo 'tis uſed not fully, nor compleat, but rather *ſynechdochially*, a part for the whole: men ſpeaking of Eternity, rather looke forward than backward; and 'tis more eaſie ſo to ſpeake of Eternity, becauſe we gueſſe at ſomething to be done, and enenjoyed when time ſhall ceaſe; but are darke if wee looke to that part of Eternity which is before time: time parts Eternity in the midſt: there is an everlaſting, from which time iſſued; there is an Everlaſting when time ceaſes; diſtinctions may helpe us, if we conſider Eternity and Time: Eternity is before and after time: Time hath a beginning and an end; then comes Eternity againe: by this we ſee, Eternity is not onely (*in ſæculum*) for ever, or everlaſting; but wee muſt looke both waies, as well to the part of Eternity that is before time, as that which is to come; all is one Eternity, onely 'tis parted by Time, which Time in the midſt of Eternity, is as a ſparke of fire in the midſt of the vaſt Ocean. Pſal. 90. 2.

Secondly, *God is Eternall.* Sect. 2.

IN the largeſt ſence being called, in reſpect of his Eternity before Time, the Ancient of dayes, *Dan.* 7. 9.

There his Eternity is set downe to our capacity: Hee is said *To be from everlasting*, Psal. 90. 2. *The God of Antiquity*, or *the eternall God*, Deut. 33. 27. *A King of old*, Psal. 74. 12.

In respect of his eternity after Time, he is called *The everlasting God*, Rom. 16. 26. *An everlasting King*, 1. Tim. 1. 17. *To live for evermore*, Revel. 10. 6.

Sect. 3. Thirdly, *Questions answered.*

Quest. 1. WAs not the World eternall, as some Philosophers have held in opinion?

Answ. No; it was made in the beginning of Time: When there was no Time, there was no World. *Gen.* 1. 1. *In the beginning God made the Heavens, and the Earth: Before that time nothing did appeare.* Heb. 11. 3.

There was a beginning.

Object. They say, *Of nothing comes nothing*: therefore the World was eternall?

Answ. Of nothing comes nothing in Mans worke, because he cannot worke without materials. Of nothing comes all things in Gods worke, because he is a Creator, and his Word gives a being to that which had no being: and his command produces substances, and reall things; so they appeare, and are in being, though they were form'd of nothing.

Psalme 33. 9.

Quest. 2. Were not the highest Heavens eternall, and the dwelling place of the Lord?

Answ. *The maker thereof is God*, Heb. 11. 10. *It was made without hands*, 2. Cor. 5. 1. Heaven is a glorious and excellent place, yet a created place: 'Tis called *Gods dwelling*, because he is manifested there in glory: *Yet the Heaven of Heavens, the most excellent Heavens cannot containe him.* He had glory & excellency before Heaven or the World had a being: Himselfe is eternall, who had no beginning. The Heavens are not eternall, which had a beginning.

Psal. 2. 4. 1. Kings 8. 27.

Iohn 7. 5.

Are

Are not the Angels eternall, of whose Creation 'tis not spoken of in *Genesis?* *Quest.* 3.

'Tis spoken of inclusively, though not so plainely: *Gen.* 2.1. *The Heavens and Earth were finished, with all their Hoasts.* In the Hoast of Heaven the Angels are not excluded: for elsewhere they are called *the Lords Hoast*, *Gen.* 32.2. So *Ps.* 103.20,21. *Praise the Lord yee his Angels, praise the Lord yee his Hoasts.* And that the Angels were created, read *Psal.* 148. 2. *Praise the Lord yee his Angels:* vers 5. *For he commanded, and they were created.* Col. 1. 16. *By him were all things made, things visible, and invisible; whether Thrones, or Dominions; Principalities, or Powers.* Angels are not eternall, but were created, and had a beginning. *Answ.*

Saint *Jude* speakes of eternall Fire; *Jude* vers. 7. Had that Fire no beginning, as it shall have no ending? *Quest.* 4.

It had a beginning; that which Saint *Jude* calls eternall, Christ calls *Everlasting fire. Math.* 25. 41. 'Tis eternall in a future relation; it is prepared saith *Christ*, for the Divell, and his Angels: being prepared, fitted, and made ready, proves it had a beginning. Note, that *Eternall*, and *Everlasting*, one word is used for both. *Answ.* Math. 25. 41. Jude 7. *verse.*

What is the reason, that men knowing that on this moment of time depends their eternall estate, yet are careless for Eternity, and minde so much the present time? *Quest.* 5.

The Reason is, from the great subtilty of Sathan, that separates betweene end, and meanes: If wee thinke of eternall fire, hee will labour to race these thoughts out of our mindes; yet provoke us to sinne, which is the meanes, hiding the end. In good things hee will keepe us from the meanes, as Repentance, Prayer, Holinesse; yet gull us with a fooles hope, we shall have the end as well as those that are most painefull, and vertuous. *Answ.*

2. Temporall things are next us, and wee are too much led by Sence and Appetite; like *Esau*, wee will 2.

have the present pottage, with losse of the future blessing.

Quest. 6. By what Arguments can you prove Gods Eternity?

Answ. 1. That which is the first Cause of all Causes, must be eternall, which is God: He that gives the being to all creatures, must be an eternall being.

2. He that had glory before there was a World, and decreed, and purposed before the foundations of the World were laid, must be eternall: But God had glory before the world, *Iohn* 17.5. 2. *Tim.* 1.9. and purposes, and decrees before the world; *Ephes.* 1.4. and therefore is eternall.

3. He that can give eternall rewards, must be eternall; *But he can give eternall rewards: Rom.* 6. *last vers.* therfore is eternall.

4. To be eternall, is to have no beginning, no mutation, no end. God had no beginning, with him is no shadow of change, nor possibility of end.

Quest. 7. How is *Christ* the eternall Sonne of *God?*

Answ. In respect of his God-head, *Hee was before the mountaines:* (a *Synechdoche*) a part for the whole; *Mountaines* put for the *World. Prov.* 8.25. And for the future, *None can declare his age:* Esay 53.8. *For hee liveth for ever.* Rev. 1.18. The Heavens have a duration without life: The devils have an everlasting being without joy: The Angels have an everlasting joyfull being, but their being is dependant, and by participation, and their joy successive. The Saints in Heaven have a blessed everlasting being, but not perfect till the Day of Judgement; But *Christ* is eternall, and hath with his eternity and everlastingnesse life, joy, perfection, fulnesse at once; so that he is eternall as God.

Quest. 8. Shall Judgement be eternall in pronouncing, will the great Sessions last for ever? 'Tis *Heb.* 6.2. called *Eternall Iudgement.*

Answ. Eternity follows the Sentence; an eternall God judges, and he gives an everlasting Sentence; pronouncing

to

to the Elect eternall life, and to to the reprobate eternall destruction.

2. 'Tis Eternall judgement, in opposition to temporall judgements here; then time is out, and we have nothing to doe with it: all wee have to doe, is about Eternity.

3. As a Malefactor, when he goes to the barre, wee say, he hath received his death; notwithstanding the execution followes after: so then men receive their eternall sentence: 'tis eternall judgement.

Fourthly, *Vses to Edifie.* *Sect.* 4.

1. THis shewes us the difference of Eternity in Time. First, Time had a beginning, and shall have ending: Eternity hath neither beginning nor end. *Vse* 1.

2. Time is measured by ages, yeares, moneths, dayes, houres, minutes: Eternity hath no measure, nor portions, nor limits; it passes and out-strips the bounds of our thoughts; nor can our reason gage it, nor our understanding fathom it.

3. Time is alwaies in motion, as the spring of a Watch, never stands still till it be consumed, and brought to an end: Eternity hath no motion, it ever stands still, it's alwaies the same.

Secondly, here we may gaine a glimpse of Gods excellency; he is Eternall, without beginning or end: Angels had a beginning, so had men, and the world; Angels and men shall have an everlasting being, after once they have begun to be from him that never began to be, who is the Eternall God. *Vse* 2.

Therefore, when we thinke or speake of Gods Eternity, we should conclude as St. *Paul. To the King Everlasting, Immortall, &c, to him be glory for ever, Amen.*

Thirdly, we may in Gods feare learne two profitable lessons; *Vse* 3.

lessons; considering we have time, and are swiftly passing to Eternity.

1. Consider the brevity of Time.

2. Take the opportunity of time.

1. The brevity; Time is short; whilst I am in thinking, some of it is gon: mans whole life is numbred by dayes, compared to a spanne, a bubble, *to a winde that passes away, &c.* If we could seriously alter our thoughts, to thinke more of the shortnesse of Time, it would alter our mindes to doe the second thing: which is;

2. To take the opportunity of time: Men may have time, yet want the opportunity: as sicke men, and old men: but we that have the opportunity of the Gospell, and of health, and Christian society, and other sweete and seasonable opportunities; to have communion with God, to exercise mercy, to further others in godlinesse: Oh, let us be wise for Eternity, and make an holy advantage of the opportunities of Time as much as we can, and more than we have done.

Use 4. This should forcibly urge us to labour for humility; becanse he that dwels in the Eternity, dwels also with the humble, *Isai.* 57.15. And that we may be humble indeed, and enjoy his presence:

1. Let us draw neare to him with our understanding, striving for clearer apprehension of him: This made *Isaiah* humbly to cry out, *wo is me, I am undone, I am a man, of polluted lips*: and *Iob* to abhorre himselfe; the sight of God made both of them humble.

Isaiah 6.
Iob. 24.

2. In all the good we enjoy, of graces or naturall abilities, or riches, to looke on both ends as well as on the middle; we are receivers, and must be accomptants; and great receipts must have great accompts: this well thought on will humble us.

3. Keepe a constant confession of sinnes daily, and often judge our selves, for our sinnes worthy to bee stript of all our excellencies, and to be cut off with infamy.

Ezek. 36. 31.

4. Carry

4. Carry about us in our mindes two, or three, or foure of the grossest sinnes that ever we committed in our lives; looke on them with their circumstances, & it will be a powerfull meanes to humble us.

5. Compare our selves with them which are more sound in judgement, soft in heart, poore in spirit; which are more spirituall in prayer, more heavenly in disposition, more zealous and diligent, and fruitfull in good workes. The Cloth that is fine compared with haire-cloth, or sack-cloth: is but course if ye compare it with Cambricke or Lawne.

Lastly, let us direct our course with care and wisedome, the most compendious way to Eternity. *Vse* 5.

1. To encrease as much as we can in saving knowledge: for those that God brings to eternall life, he illuminates with his Spirit; so that those which were dead, beginne that life which ends in Eternity; or rather concludes, and is perfected in Eternity. *Iohn* 17.3.

2. Get the faith of Gods elect, so to lay hold on Christ, and rest upon him, that by beleeving we may come to eternall life. *Iohn* 3.16.

3. By patience to continue in well doing; learne patiently to forbeare sinfull pleasures and profits, and patiently beare oppositions, incombrances, and crosses; and doe well; looking to the rule, the manner, and our aimes: joyne to all constancy; then shall we have *Glory, and honour, and Eternall life*, Rom. 2.7.

Of

Of Gods Omnipotency.

1. *What Omnipotency is.*
2. *God is Omnipotent.*
3. *The witnesses of his Omnipotency.*
4. *Questions answered.*
5. *Applications to edifie.*

Sect. 1. First, *What Omnipotency is.*

TO be Omnipotent, is to have all power, to have all might and strength. There is Power, and Omnipotency; Power can doe much, but Omnipotency can doe all: Power may be suppressed by a greater power; Omnipotency is above all, and all subject to it: Power is communicable, Omnipotency is incommunicable. To have Omnipotency, is to have all power, all strength, all might, all sufficiency, to doe what is willed, to preserve what is done, to produce out of nothing. Omnipotency hath no difficulties, no lets, or oppositions; it workes freely, and perfectly, without co-workers, or materials: If that any time it uses any, yet 'tis most certaine it needs neither. So then Omnipotency, first, it can doe all: secondly, it can have no let: thirdly, 'tis above all: fourthly, 'tis incommunicable: fifthly, it worketh freely.

Sect. 2. Secondly, *God is Omnipotent.*

1. HE is able to doe whatsoever he will, *Psal.* 115. 3. and more than he will. *Math.* 3. 9.
2. Nothing can resist him, his power being supreme. *Iob* 9.

Iob 9. 4. Who hath beene fierce against him *, or hardned his minde against him †, or struggled with him ||, and prospered?

3. His power is above all the Angels *which excell in strength*. Psal. 103. 20. *They are at his command*, Psal. 104. 4. *and are subject to him*. 1. Pet. 3. 22. *The devils apprehend this power of God: Doe tremble*. Iames 2. 19. Men have their power given them from him. *Iohn* 19. 11 *Rom.* 13. 1. For other creatures, *He saith to the deepe, be dry*. Isai. 44. 27. *He commands the Earth, and it opens her mouth*. Numb. 16. 30, 31, &c.

4. His Omnipotency is incommunicable: the creature may doe much by permission, or commission; but Gods power is his strength and honour. *He is the strong God* *, Gen. 33. last vers. Or *the most strong God* †: *the mighty God* ||: *His strength being his glory, hee will not give it to another*: Isai. 42. 8. Therefore is incommunicable.

5. He being Omnipotent, workes freely, without compulsion, without assistants, without materials.

|| Without compulsion; *His owne Will was the cause that he made all things*. *Rev.* 4. 11.

|| Without Assistants; *He alone spread out the Heavens*, Iob 9. 8. *And alone stretched out the Earth by himselfe*. Isai. 44. 24.

|| Without materials; *Hee formed all things out of nothing*. Heb. 11. 3.

6. He workes perfectly; *Deut.* 32. 4. *Perfect is the worke of the Lord*. So that *Hee made the Heavens, and the Earth*, there is the worke; *and finished them with all their Hoasts*; there is the perfection. *Gen.* 2. 1. Called *All their Ornaments* in the Prayer of *Manasses*.

Thirdly, *The witnesses of Gods Omnipotency*. Sect. 3.

1. WE have his owne Testimony. *Gen.* 17. 1. *I am God Almighty*.

2. Testi-

* *G. B.*
† *Trem.*
|| *Hier.*

* *Trem.*
† *Hier.*
|| *G. B.*

2. Testimony of Angels; *Revel.* 4. 8. *Holy, holy, holy Lord God Almighty*, thus they cry.

3. The Testimony of men: *Iob* 25. 2. *Power and feare is with him.* 1. Chron. 29. 11. *Thine O Lord, is greatnesse and power.*

4. The frame of Heaven and Earth: *Rom.* 1. 20. *The Creation doth witnesse his eternall power.*

Sect. 4. Fourthly, *Questions answered.*

Quest. 1. 1. IF God have all power, then how can the creature have any; if the creature have any, how then hath God all?

Answ. God hath all power of himselfe; the Creature hath power from him by participation. The Fountaine hath all the water, and the streames receive from the Fountaine: The Sun is the fountaine of light, yet communicates of that light to the Moone and Starres.

Quest. 2. How can God doe all, when 'tis said, *He cannot lye?* Titus 1. 2. *He cannot deny himselfe.* 2. *Tim.* 2. 13.

Answ. That is, because he is Omnipotent: If hee could deny himselfe, or not be, he were impotent and weake. The Sunne cannot (as it is) be darke; God is unchangeable, powerfull, Almighty; alwayes the same, and cannot cease to be, nor can he doe unlike himselfe; hee cannot doe any thing that derogates † from his glory, because he is Omnipotent.

† God cannot disable himselfe.

Quest. 3. Why was God six dayes in the making of the world: He being Omnipotent, could have made it in an houre, or a moment?

Answ. 1. It was his pleasure to be six dayes; that is a sufficient answer.

2. God gives us example, to goe about our worke with deliberation.

3. He affords us matter of Meditation by severall daies workes.

4. He

4. He gives us an example to keepe the Sabbath, in resting the seventh day.

Did not God being Omnipotent make more worlds: tis said *Heb.*11.1. by whom he made the Worlds? *Quest.* 4

Tis plurall, because there is the Celestiall world, and terrestriall world, this present world; and heaven called the world to come: no question but in God was the *Idea* of more worlds. *Answ.*

Why did not God, having all power, and all creatures at his command, use the ministry of Angels to gather, and convert, and save his elect by preaching? *Quest.* 5

The Angels are too terrible to us: 1. *Chron.*21.20. therefore they have wings to cover their feete; to signifie we cannot behold them, *Isaiah* 6.2. *Answer.*

2. God tries our subjection, whether we will submit to his ordinance. *Peter* must teach *Cornelius*, not an Angel: *Philip* must instruct the *Eunuch*, not an Angel. Act.10. Acts 8.

3. The weakneſſe of the instrument is the glory of the worker. God exercises his power in those earthen vessels, that his strength might be magnified in their weakneſſe; though the vessels be earth, yet the treasure they bring us is heavenly, 2. *Cor.*4.7. Though Ministers bee weake instruments, yet they are Gods Embassadors, and the glory of Christ, 2. *Cor.*8.23. which he hath chosen to set forth his glory in the world.

Why doth God suffer his Church to lye so long in affliction, seeing he is omnipotent, and able to deliver speedily? *Quest.* 6

1. Because his people before conversion, did not speedily heare him, and turne, and obey him. *Answer.*

2. Because they must by long afflictions be soundly humbled, and fitted for deliverance.

3. To exercise their faith, hope, patience, prayer, and subjection.

4. To shew his power in supporting them in long afflictions.

5. To make deliverances the more sweete and welcome.

Quest. 7. Why doth God suffer sinne to be in his children after conversion, he having power wholly to subdue it in them here in this world?

Answ. 1. Because hee hath reserved perfection for another world.

2. Because it is his pleasure we should be humble here all our dayes.

3. Because we prize the Lord Jesus highly, our sins tells us we neede a Saviour.

4. Because our corruptions are for our exercise, as the *Canaanites* to *Israel*: we must be in warre here, for we have an enemy within us.

5. Though sinne remaine within us, yet by the power of Gods grace it doth not raigne in us: though sinne be in us as a scullion for a base use, 'tis but as the *Gibeonites* exercised about hewing wood, and drawing water: we are dayly mortifying, yet not at the command of it.

Quest. 8. Why doth God suffer his children to dye, seeing hee is Almighty, and could translate them hence, from Temporall life, to Eternall?

Answ. 1. Because hee hath decreed and ordeined, all must die, *Hebrewes* 9. 27. and his decrees must stand. *Psal.* 33, 11.

2. God deales favourably with us, though we dye temporally; because he frees us from eternall death.

3. The curse of death is taken away by Christ: *Now death is asleepe*, Act. 7, 6. 1. Thess. 4, 13.

4. That we might all learne to hate sin that brought death into the world.

5. Christ dyed, and entred into Glory; it is fit wee should follow our Captaine.

6. Though we dye, yet God he loves us. *Rom.* 8. 38, 39. and shewes us the greatest love, presently after that

he hath taken away our lives, for then he receives us into joy.

Fifthly, *the uses to edifie.* *Sect. 5.*

TO praise the Lord with all our strength, for his Almighty power: *Revel.*4.11. *Worthy art thou O Lord to receive honour, and glory, and power*: Not that God receives from us the thing, but the *praise, honour,* and *acknowledgement.* 1.Chron.29.11. *Thine, O Lord, is greatnesse, and glory, and power.* *Use 1.*

To speake of his Power, and to make it knowne, that is the property of the Saints, *Psal.*145.10,11. What others doe extraordinarily on a suddaine motion, being amazed, as *Nebuchadnezzar, Dan.*2.33. & *Darius, Dan.* 6.27. Let us doe constantly; that is, to make Gods power knowne. *Use 2.*

To worke our hearts to feare the Lord, becaus of his power; else we are very sots, and without understanding: *Ier.*5.21,22. God calls us to feare him; because by his power he keepes the Sea within his bounds: when *Iob* considers it, he saith, *The Pillars of heaven quake at his reproofe, Iob.*26.10,11. and verse 14. *Who can understand his fearefull power?* Matth.10.28. *Feare him that can cast both body and soule into hell.* *Use 3.*

Perfect love casts out feare. 1. *Iohn.*4.18. *Object.*

1. No man hath such perfection of love, but he hath some remainders of feare. *Answ.*

2. St. *Iohn* speakes of the judgement day; then our love shall be perfect, and we shal have boldnesse without feare.

3. Love casts out tormenting feare and perplexitie.

4. The perfect love of God apprehended by us, casts out feare, and quiets our mindes: so *Calvin* on the place. *Calvin* Comment. on Epistle *Iohn*, page 83.

To learne to depend on the Almighty for preservation, who can preserve without meanes: as *Elias* forty dayes; by small meanes, as the widowes little oyle and flower in her cruse: Against meanes, as *Daniel* in the Denne: And for ordinary meanes let us desire his powerfull blessing on the meanes; *else we shall eate and not be satisfied.* Hag. 1.

Vse 5. This is terrible to wicked men, to have the Almighty against them: His power and wrath is against them that doe evill. *Ezra* 8.22. The consideration thereof is terrible to the very Divels. *Jam.* 2.19.

Here is matter of Consolation.

Vse 6. 1. In regard of our Prayers: we call on him that is able to doe abundantly above that wee aske or thinke, *Ephes.* 3.20. He that we pray unto, can quicken the soules of our wives, and children, and servants, *Iohn.* 5.21. *Hee quickens whom he will. Ephes.* 2.1.

2. Comfort in regard of perseverance: our strength shall be renewed, we shall runne, and not be weary; we shall walke, and not faint, *Isaiah* 40 31. because God upholds us in our integrity, *Psal.* 41.12. the Garrison that kepes us, is the power of God, 1. *Pet.* 1.5. and none can take us out of his hand, that is himselfe greater than all. *Iohn* 10.29.

3. Comfort in temptations: *our strength is in the Lord, and in the power of his might*: Ephes. 6.10. 'tis he doth strengthen us in the inner man, *Ephes.* 3.16. and when God helpes us with a little helpe, *Dan.* 11.34. then our strongest temptations shall not prevaile, but we shal be more than Conquerers: *Rom.* 8.37. a vehement speech.

4. Comfort in afflictions: he that is almighty orders them for the kinde, whether on our soules or bodies, names or estates, *Amos* 3.6. *Is there evill in the City and the Lord hath not done it?*

2. For

2. For the measure, he orders them to be great, or small: *Jer.*30.11. *I will correct thee* † *in measure.* † Moderately, or sparingly.

3. He orders the time; sometimes hee will have it but an Evening. *Psal.*30.6. Sometimes 10. Dayes. *Revel.* 2.10. Sometimes our sorrows shall be for Yeeres. *Psal.* 90.15.

4. He orders the deliverance: There is an appointed time. *Psal.*105.19. *The prisoners shall be loosed out of their pit.* Zach. 9.10. And though our troubles be many and great, yet at last comes the Lord in his strength, and delivers us out of them all. *Psal.*34.19.

5. Here is consolation in respect of Death, our bodies shall not alwayes rot, and consume; we must awake, and sing, though we dwell in the dust. *Isai.* 26.19. *And our vile bodies shall be changed, and made like to the glorious body of Christ by this mighty power,* which is both an absolute power, and an actuall power. *Phil.*3.21. Luke 1. 37. Psal. 115. 3.

Let us abase our selves that are poore weaklings, and admire Gods power, which is, *Use* 7.

1. *Proper.* Ephes.6.10.
2. *Exceeding.* Ephes.1.19.
3. *All power is derived from him.* 1.Chron.29.12.
4. *All power is subordinate to him.* 2. Chron. 14.11.

Of Immutability.

1. *What Immutability is.*
2. *That God is immutable.*
3. *Proofes by Scripture, and answers.*
4. *Applications to edifie.*

First, *What Immutability is.* *Sect.* 1.

THe word signifies a Constancy; it is to be without change, or alteration: where Immutability is in perfecti-

perfection, there must be no beginning. Beginning argues mutation from a not being to a being. Secondly, there must be no dissolution. Thirdly, no addition nor diminution. Fourthly, no weakenesse. Fifthly, no dependancy on another. Sixthly, there must be Omnipotency to overcome all impediments that may hinder, and Omniscience, to foresee all inconveniences, to prevent all errours that may cause a mutation.

Sect. 2. Secondly, *God is immutable.*

IN his Essence *He is* Jehovah, *and changeth not. Mal.* 3.6. He is eternall in being, nothing can can be added to him, nor taken from him: He is independant, omnipotent, and omniscient; his Decrees stand. *Psal.*33.11 and his purposes and actions have a constant course, and have not any possibility of change or alteration.

Sect. 3. Thirdly, *To prove Gods Immutability.*

IT may farther be proved by Scriptures, and Answers to Objections: By Scriptures, *Iames* 1.17. *With him is no variableneſſe, nor shadow of change.* So in *Numb.* 23. *God is not as man, that hee should change.* God is both infinite, and perfect.

Object. 1. God is said to *repent*. Gen.6.6. 1.Sam.15.11.

Answ. 'Tis spoken for our capacity: The Scripture gives to God the properties of the creatures for our learning: Therefore God is said to have a Soule, *Isai.* 1.14. a Heart, 1. *Sam.*13, 14. An Eare, *Psal.*34.15. An Hand. *Isai.*59.1.

2. When men doe repent, they change their actions: God threatned *Niniveh*, and tells *Hezekiah*, hee shall dye; there was included, *Except* Niniveh *doe repent, or* Hezekiah *pray*. God wills a change, he changes not his Will. *Phineas* had a Covenant of the Priesthood, yet

Elies

Ely's ſonnes by ſin cut it off. God would eſtabliſh *Davids* Throne, yet for ſin ten Tribes fell to *Ieroboam*, from *Rehoboam*, *Solomons* ſonne, *Davids* Grand-child. In promiſes and threatnings which are temporall, we are to looke to ſomething included, as well as expreſſed: So then the mutation is in us, not in God; as to thoſe in a Ship neare the ſhore, the houſes ſeeme to move, and the trees; but they ſtand firme, and the motion is in the Ship.

The Spirit of God moved on the waters. Gen. 1. Is there not mutation where is motion? *Obiect. 2.*

The Spirit of God ſuſtained, and nouriſht, and brought things to perfection in a conſtant motion, without mutation: There is motion in the Creature ſtill in poſſibility of let, or change; but God doth honourably proceed in his purpoſe, and worke without ſhadow of change. So then God is not a dead God, without all motion, but a living infinite God, conſtant and immutable in his motion. *Anſw.*

God is ſaid to be *the ancient of dayes*. Dan. 7. Was he not once young, and ſo changed to be ancient? *Obiect. 3.*

With the Creatures 'tis ſo; we are firſt young, and then by nouriſhment we doe grow, and Time brings us to be ancient: But God was ever ancient, yet ever flouriſhing in his vigour and ſtrength. He is not capable of more perfection; he is the Lord of Time, and is called ancient in regard of his Eternity. *Anſw.*

God came downe to *Sodome* to ſee if their cry were true; that is, the cry of their ſinnes. Did not he change his place to come downe? *Obiect. 4.* Gen. 18. 21.

1. It is a figurative ſpeech: God filleth all places, hee doth not goe, nor come; he knowes all things; he needs no inquiſition to informe him. *Anſw.*

2. God teaches us by this manner of ſpeech, not to beleeve too haſtily the reports of groſſe ſinnes: Wee too often, and too lightly preſume to give credit, and paſſe cenſure without probation.

It is a lesson for Magistrates, gravely and deliberately to passe sentence, and punish, after they have by inquiry found out the fault. *Iob 19.16.*

Sect. 4. Fourthly, *Uses to edifie.*

Use 1. 1. TO abase our selves to the dust, and to honour and exalt God above the Heavens. God is immutable, without shadow of change in his Essence, purposes, or proceedings: We shall shortly change, dissolve, and turne to our dust; we daily change in our selves, purposes, affections, and actions; we change every step we tread; being weary, we sit, then wee lye downe; then we rise, and walke, and weary our selves againe: now we are wearie with fasting, anon wee are weary of eating; now we smile, anon we weepe, and sigh; to day we love, to morrow we hate; wee are constant in unconstancy, and unlike God, being alwayes mutable.

Use 2. Here wee may discerne the misery of the impenitent; the Lord or they must change, but God is immutable; therefore they must change, or else they must perish. *Luke* 13.5.

Objection. They cannot change no more than the Black-moore can change his skinne, or the Leopard his spots. *Ierem.* 13.23. *They are dead in sinnes and trespasses, Ephes.* 2. 1. and cannot change unlesse to more rottennesse.

Answ. Though they cannot change, yet God can change them: *Nothing is too hard for him.* Ier. 32.27. The Lord hath changed others, and will doe much for those that seeke to him. *Ezek.* 36.37. Wee must use meanes for our change, and true conversion: wee must heare the Word; *For by it men are changed.* Acts 26.18. Wee must pray often, and earnestly. *Ier.* 31.18. This changed *Christ* into a glorious estate. *Luke* 9.29. Prayer is a meanes of obtaining the Spirit of God. *Luke* 11.13. *The Spirit of God being obtained will change us.* 2. Cor. 3.18.

Here

Here is comfort unto us in respect of: *Vse 3.*

1. The God we serve is immutable.

2. The duties and services we doe performe.

3. In respect of his love and mercy.

1. The God we serve is immutable: but false Gods are subject to mutation, and perishing; our God is the same: *Psal.*102.27. good, wise, holy, constant in his promises, *Heb.*6.12. This should adde to our consolation.

2. Here is comfort in regard of our duties which we doe performe: we have the immutable God to assist us, to accept us, to reward us: He that had respect to *Abel*, hath respect to us, comming in faith as he did: he is the same to us, as to *Moses*, *David*, *Hezekiah*, to our exceeding comfort.

3. In respect of his love and mercy, he is immutable; his love is an everlasting love: Ier.31.3. His mercy is an everlasting mercy, Isai.54.8. He may for a moment hide his face, and for our sinnes correct us with the rods of men, *Psalme* 89.33. but his loving kindnesse hee will never take from us: this is our comfort, his love is immutable. *Iohn* 13,1. *Rom.*8.37,38,39.

Let us labour in our poore scantling to be unchangable in goodnesse, both in resolutions and actions this way. *Vse 4.*

1. Let us be soundly humbled, and broken in our hearts for our sinnes: firme building have good foundations.

2. Let all our resolutions be conditionall: if the Lord assist me, if the Lord be present with me by his grace, I will forbeare such a thing, performe such a duty, beare such a crosse patiently: *Peter* here failed, and so fell.

3. We must be well catechised, and soundly grounded in the principles of Religion: 'Tis the uncatechised professors prove unstable, and as empty boates, are tossed about with every winde of Doctrine. *Ephes.*4.14.

4. We must be practicke Christians, to doe what wee

heare; then shall we be stable, as those that build on a Rocke. *Matth.*7.24.

5. Our constancy is much furthered, by looking to the recompence of reward; this doth encourage us in our Race, to looke to the joy before us; this keepes us from perturbations within, and makes us overcome impediments without. *Heb.*11.26. *Heb.*12.2.2. *Cor.*4.17.

6. We must delight in goodnesse: we are constant in that we delight in; men come to outward performances without inward delight, so the duties prove tedious, and they give over: therefore we must pray for a free spirit, that we may come with willingnesse, *Psal.*51,12. *Psal.*110.3. *Psal.*122.1.

7. Take heede of foure maine impediments to constancy.

1. Take heede of infidelity, for we live by faith, and walke by faith: Infidelity makes men to with-draw themselves, *Heb.*10,38. and to depart from God: *Heb.* 3.13. This roote hath two abhominable branches; the one to say, *I shall one day perish*: 1. *Sam.*27.1. the other to say, *'tis in vaine to serve God. Malak.* 3.14. When men beleeve not Gods assistance, acceptance, nor reward, how can they be comfortable or constant.

2. Take heede of ill company: *Peter* changing his company, lost his constancy: those that hold dangerous errors in judgement, or else live in grosse errors in practice, their selected society will either hinder us in our way, or turne us out of it.

3. Take heede of over-affecting the praise of men; for then we shall over-affect the reproaches of men, and so we may be brought to cease from those godly courses that God and our owne consciences doe call for, through base and cowardly feare of reproaches.

4. Take heede of omitting good duties: as to neglect Preaching, Prayers, Sacraments, Conference, Meditation, Humiliation, Thanksgiving; we rise by the use of means,

and

and fall by the neglect of meanes: *Demas*, ſaith *Paul*, hath forſaken me: the next newes we heare; *Hee hath embraced this preſent world.* He that would forſake good company, no doubt but he forſakes good duties, and ſo turnes Apoſtate: Take heede of coldneſſe of diſpoſition and affection, ſo ſhall you prevent inconſtancy in action.

Of Infiniteneſſe.

1. *What Infiniteneſſe is.*
2. *No Creature is Infinite.*
3. *God is Infinite.*
4. *Applications to edifie.*

First, *what Infiniteneſſe is.* *Sect.* 1.

IT is to be without bounds, to be unmeaſurable, to exceede reaſon or capacity,; tis oppoſed to finite which is, to bound or limit, to define, to end or conclude: Infiniteneſſe hath reſpect to Eſſence, or Properties: that which is Infinite, muſt fill all places; it comprehends all things, and is comprehended of nothing: the center is every where, and the circumference no where: Infinitenes hath reſpect to time, place, power, wiſedome, juſtice, mercy, &c.

Secondly, *no Creature is Infinite.* *Sect.* 2.

NOt Angels, for they are finite Eſſences: If an Angel be in heaven, he is not in earth: Nor Angels are infinite in time, for they were created, *Col.* 1.16. nor in knowledge. *Mark* 13.32. The heavens are not infinite, nor can they comprehend Gods Eſſence. 1. *King.* 8. As for

for man, he is finite, 'tis quickly reſolved what are his compounds: For the gifts of his minde, or abilities of body, he hath his meaſure and limits; his body is anatomiſed, his ſoule defined in eſſence and qualities, and confined in his earthly priſon, his dayes numbred; there is no reſemblance of Infiniteneſſe in man, unleſſe it be in his deſires.

Sect. 3. Thirdly, *God is infinite in his Eſſence and Properties.*

HEe hath an Infinite being, independant, incomprehenſible: the Heaven of Heavens cannot comprehend him; the Angels admire him: when we do think of his Infiniteneſſe, our apprehenſions prove too weake, our capacity failes us, our thoughts returne as dazeled: *Finite* cannot comprehend *Infinite*: our meditation turnes to admiration: he is infinite in time, being eternall: infinite in place, filling heaven and earth: infinite in power, he can doe all that ſtands with the honor of power to doe: he is infinite in wiſedome, knowing with one view all things paſt, preſent, and to come, moſt clearely, and fully, and perfectly, with their originals, natures, uſes, and concomitants, iſſues, and concluſions.

Sect. 4. Fourthly, *Vſes to edifie.*

Vſe 1. 1. HEre ſee the excellency of God: We may ſay with the *Pſalmiſt*, *Lord there is none like thee. Pſalme* 86.8. There is no compariſon betweene finite and infinite, *Matth.* 19.17. *There is none good but God:* In compariſon of the infinite goodneſſe of God, none is good; yet ſimple men are ſaid to be good, as *Matth.* 12. 35. *Act.* 11,24. So in regard of Gods infinite purity; the ſtarres are impure, *Job*, 25.5. in compariſon of his infinite greatneſſe, the Nations are as nothing. *Iſaiah* 40.17.

Vſe 2. This ſhewes us whither to goe for ſatisfaction: it is not finite things doe ſatisfie our infinite deſires; we doe ſpend our thoughts and labours to get ſatisfaction in the creatures,

creatures, and all is in vaine. *Iſai.* 55. 2. There is an emptineſſe in the creature; which made wiſe *Solomon* after all his ſearch to conclude, *All is vanity. Eccleſ.* 1. 1 The Bee flies from one flower to another, becauſe ſhee ſeekes ſatisfaction: So vaine man hath many inventions, but ſtill is unſatisfied. 'Tis this infinite God that gives it, his mercy can ſatisfie us betimes. *Pſal.* 90. 14. Himſelfe fills our hearts. The World is a Globe, our hearts a Triangle; there are ſtill three empty corners for the Trinity to fill: Our infinite deſires are plenarily ſatisfied with him alone that is infinite. Hence it was, that *Paul* and *Silas* having God, did ſing in the Dungeon; when *Belſhazar* wanting him, did tremble at his Feaſt.

Vſe 3. Seeing infiniteneſſe hath relation to Gods Eſſence, and properties, we ſhould be ſparing in conſidering it ſingly, or ſimply; rather to meditate of it Relatively, as infinite Eſſence, infinite Wiſedome, infinite power; which attributes may be conſidered in ſeverall places; ſo the beſt way is Brevity to avoyde * *Battology.*

* A uſing one thing often.

Of Omniſcience.

1. *What Omniſcience is.*
2. *No Creature is Omniſcient.*
3. *God is Omniſcient.*
4. *Proofes by Scriptures and Reaſons.*
5. *Applications to edifie.*

First, *What Omniſcience is.* *Sect.* 1. *Omnis ſcientia.*

IT is gathered from a compound word, *all* and *knowledge:* To know all requires infiniteneſſe; all muſt be included, nothing muſt be excluded.

Secondly,

Sect. 2.

Secondly, *No Creature is Omniscient.*

NO Creature made all, no Creature is *Omnipresent*, to know what is done in all places: No creature knowes all thoughts *, no creature knowes Gods Essence, no creature knowes the Day of Judgement, no creature knowes the certaine events of things, nor the certaine causes of all things: Therefore no Creature is *Omniscient.*

* 1. Kings 8.

Sect. 3. God knows things past. *Ps.* 90. 8. Present, *Psal* 139. 2. To come. 1. Sam. 23. God knows all things in Heaven, earth, and hell. *Pr.* 15. 11. * Without the least sinfull motion.

Thirdly, *God is Omniscient.*

GOD is *Omniscient*, knowing himselfe, and all creatures; He being infinite, knowes himselfe to be an infinite Essence. He knowes the Creatures in their being potentiall, in their production, existence; He knows their motions, inclinations, intents, actions, progresse, declensions, ends, and conclusions: Hee sees all with one view, without experience, or disputes, or events, or Reasons, or Similitudes; He sees them distinctly, unchangeably, *sacredly, eternally, and perfectly.

Sect. 4. 1. Positive, Acts 15. 18. Ier. 17. 10. Psal. 94. 11. 2. Negative. 3. Metaphoricall. *Reasons.* 1. He made al, 2. Else he were not perfect. 3. Hee must judge all: *Ergo* knows all things.

Fourthly, *Reasons, Arguments, and Probations.*

FIrst from Scripture; the Scriptures prove it 3. wayes, first, Positive: secondly, Negative: thirdly, Metaphoricall. *Iob* 28. 24. *For hee beholds the ends of the world, and seeth all that is under Heaven.* Heb. 4. 13. *All things are anatomized before him.*

Iob 42. 2. *There is no thought hid from thee.*

God is said to have eyes. *Prov.* 15. 3. To be light. 1. *John* 1. God is light; to see, is to know; we borrow from the Minde, and give to the Eyes: As I see your purpose, I see your love; that is Metaphorically, I know, perceive, or discerne it. When wee say God hath eyes,

we

we meane, he knowes, discernes, understands. So God is light; ye know,' tis light makes all manifest, it discovers, and makes things obvious.

Fifthly, *Uses to edifie.* *Sect. 5.*

1. THis confutes two sorts of men, the Hereticks and the profane: First, those Hereticks which hold, that God sees no sinne in the justified, are ignorant of God in his Omniscience; plaine Texts are against them, *Psal.* 90. 8. *Thou hast set our iniquities before thee, and our secret sinnes in the sight of thy countenance.* So Heb. 4. 13. *All things are anatomized before him.* We have sinne, we see sinne, and our neighbour sees our sinne: God corrects us for sinne, his Spirit is grieved by sinne: therefore God sees sinne. God saw sinne in *David*, in *Peter*, in the Churches in the *Revelation*: He sees our sinnes more perfectly than our selves, and convinces us for them, and causes us to bewayle them, confesse them, and loath our selves for them.

2. This confutes Atheists, and profane men, which goe about *to hide their counsell from the Lord:* Isai. 29. 15. And judge carnally of God, *Iob* 22. 13. as if hee being in Heaven, had eyes as a man, and could not see through the darke cloud.

Heere is direction, to take heed of secret sinnes; *Secondly.* God knows them, and sees them with all their circumstances. Iob 42. 2. *No thought is hid from him.*

2. Take heed of false pretences, as *Iesabels* Fast, *Absolons* Vow, and *Judas* Kisse. God sees the intent, though man sees onely the pretence.

3. This shews, that it is not in vaine to lift up our hearts: *The Lord knows our desires*, Psal. 10. 17. *and the meaning of our spirits.* He knows a priory from the first rise; therefore ejaculations are with him reall prayers. *Nehemiah* 2. 4.

Thirdly.

Here is matter of consolation:

1. In regard of our frailty; *The Lord knowes whereof we are made, hee remembers wee are but dust; so that from this his knowledge wee may expect his compassion.* Psal. 103.14.

2. In respect of our troubles, wee know not which way our deliverance shall come; *But the Lord knowes how to deliver the godly.* 2.Pet.2.9. Let us labour to be godly; when God knowes us to be so, he knowes then how to end our miseries, and to give us deliverance.

A fourth Vse may be, to aggravate the misery of the impenitent: They sinne before a God that sees all things: their enmity against him, their hatred of his children, their despising his Ordinances, and taking their fill of sinne, is all knowne to him that shall judge them at the last day.

Vse 5. To admire the knowledge of God, and to abase our selves, and confesse our ignorance as *The wise man*, Prov. 30. *Surely I am more foolish than any man.* And *Psalme* 73. *So foolish was I, and ignorant, and as a beast before thee.*

Vse 6. To beleeve, and acknowledge that there shall be a righteous Judgement at the Great day; because the Iudge cannot be deceived: He knowes all mens causes, and will separate mens persons; hee knowes his Sheepe from Goates, and will reward every one according to that he knowes they have done in the body: He needs no informations, but will judge according to perfect knowledge.

Of

Of Omnipresence.

1. *What Omnipresence is.*
2. *No Creature is Omnipresent.*
3. *God is Omnipresent.*
4. *Reasons and Scriptures to prove it.*
5. *Objections and Questions answered.*
6. *Applications to edifie.*

First, *what Omnipresence is.* *Sect.* 1.

IT is a word from a compound of two words, all and present; expressed in another phrase, called *Vbiquity*, a being every where at once.

Secondly, *no Creature is Omnipresent.* *Sect.* 2.

THe Creatures are limited and bounded; Angels are not in heaven and earth at once: man hath his being in a little roome, and is present but in one place at once: the Sea hath her bounds, the aire hath his Region, and every Creature hath his appoynted place.

Thirdly, *God is Omnipresent.* *Sect.* 3.

IN heaven is his glorious presence: hee is in earth by his providence, in hell by his judgements; though no place can containe him, yet no place can exclude him.

Sect. 4. Fourthly, *Reasons and Scriptures to prove it.*

Reason 1. HE is an infinite Essence, therfore omnipresent. Secondly, becaus God requires wee should walke before him. *Gen.* 17.1.

2. How is it possible for all his servants at once to walk before him, were he not omnipresent? Thirdly, God doth excell all creatures how excellent soever: the aire is every where, but onely in his owne Region; the waters of the Sea every where, but within their bankes: but God at once is in all places, being omnipresent.

3. The Scriptures prove it clearely. *Gen.* 10.9. *Nimrod* a mighty hunter before the Lord in Gods presence, *Psal.* 139.7. *Whither shal I fly from thy presence?* Ier. 23. 24. *Doe I not fill heaven and earth*, saith the Lord.

Sect. 5. Fifthly, *Objections.*

Object. 1. *CAine went out from the presence of God.* Gen. 4. 16.

Answ. 1. Gods presence is either generall or speciall. *Caine* went not from Gods presence, as he is universally present with his creatures, but he went from the presence of his grace and favour. 1. *Chron.* 16.29. To come before God, is expounded, *Psalme* 96. 8. *to come into his Courts.* *Cain* went from the presence of God, from his Church and family in *Adams* house, who taught his children religion, and to offer sacrifice; hee went from that sweete communion that Gods children have with him in his worship and service.

Object. 2. In *Ephes.* 2.12. the Gentiles were without God in the World: how was he then present?

Answ. 1. They were without Christ who was God.

2. They were without the knowledge of God.

3. They had no interest in God as his people.

4. They

4. They did not enjoy God as his people doe, to fly to him in all neede, to worship him, to be conversant with him.

In *Psalme* 16.11. 'tis said, *in his presence is fulnesse of joy, and his presence is every where*; how is this joy then wanting in earth and in hell? *Object.* 3.

His presence and favour causes joy in his kingdome of glory: but in earth his presence is troublesome to the prophane, because his Nature and theirs doe quite differ; and he is a Judge whom they feare and hate. *Answ.*

In hell his presence is terrible to the damned, because his presence and wrath there goeth together. A Kings presence is joyous to those that shall be pardoned, enriched and honoured; but terrible to Traitors that are condemned and to be executed.

If people be taught this, it will dash all mirth and sport, and make them very demure and sober, to thinke they be alwayes in the presence of God. *Object.* 4.

It is the way to make them truely joyfull when they are upright: the Angels are full of joy, yet stand in his presence; it will dash carnall sport, and bring spirituall joy; we shall not lose, but gaine by it; wee shall lose that would defile us, and gaine that would beautifie us. *Answ.*

There is much wickednesse done every day; God being present, tis a marvile he suffers it. *Object.* 5.

1. He shewes his infinite patience and long suffering. *Rom.* 9.22. *Answ.*

2. He lets wicked men alone till their sinnes be full. *Gen.*15.16.

3. Hee keepes sometimes a little Sessions here, and executes vengeance, to shew there is a God.

4. Hee hath a great day to reckon with them for all.

God is said to bee in heaven, *Psal.*2.4. *Psal.*115.3. *Our God is in heaven.* *Object.* 6.

There he is in his Majesty and Glory, yet he is in earth *Answ.*

by his providence and omnipresence. *Ier.*23.24.

Object. 7. Hee is not with the wicked, *Numb.*14.42. he withdrawes himselfe from them. *Hos.*5.15.

Answ. He is not with them to protect them, to blesse them, to direct, prosper, and reward them; yet he is with them, to punish them; *Gen.*10.7. to restraine them: he is so neare them, as he puts his hooke in their Nostrils. *Isaiah* 37.39. He is not with them in grace and favour; yet hee is with them by a generall providence, to over-looke them, and curbe them, and disappoint them, as the places before quoated doe shew.

Sect. 6. Sixthly, *Applications to edifie.*

1. THis shewes them to be very sots that goe about to doe their wickednesse in secret; they are notably blinded and seduced; for sinne where they can, they sinne in Gods presence: as *Nimrod* was a mighty hunter before the Lord: so it may be said, men are great usurers before the Lord, great swearers, great lyers, grievous drunkards, notorious theeves before the Lord, though they thinke God is in the Circle of heaven, *Iob* 22.14. and say who seeth us? *Ezek.*9.9. There is a God sees, and is present, who is the witnesse, and wil be the Iudge.

2. This may teach the godly.

1. To be sincere, because they walke before God. *Gen.*17.1.

2. To feare and reverence Gods presence. *Ierem.*5.22.

3. To be comforted: he is present in our troubles. *Psal.* 91.15.

4. To come prepared to holy duties; God is present. *Psal.*26.6.

5. To approve our selves to him whom we are before.

Quest. 7. How shall we approve our selves to the Lord?

Answ. By following these directions.

1. We must approve of the things that are excellent, esteeme,

eſt eeme, and minde the perſons and things that GOD doth affect.

2. We muſt approve our ſelves to God by avoiding ſecret ſinnes as *Ioſeph*. Gen. 39.

3. By making conſcience to performe private duties, *Math*. 6. approving our ſelves to our Father that ſeeth in ſecret.

4. Wee muſt make conſcience of thoſe ſinnes which the world accounts ſmall ſinnes, as petty oathes, idle talke, following the faſhions, gaming, wantonneſſe, &c.

5. We muſt approve our ſelves to God in holy courſes of life and converſation, though the world ſcoffe at us, as they doe at thoſe that runne not with them to the ſame exceſſe as they doe.

6. By doing Gods worke after his owne minde, looking to our preparations, temper of heart, our reverence, ſimplicity, aimes, &c. that wee may mainely ſtrive for Gods approbation in all our performances.

To ſhew us the excellency of God in his Omnipreſence: Hee is preſent every where, becauſe infinite; alwayes, becauſe eternall. Thirdly.

2. He is preſent without locall mutation, or ſucceſſion: He is not included by any place, nor excluded from any place.

3. He is a moſt fit Iudge to judge the world, becauſe he needs no Iury, nor Evidence: He is a witneſſe himſelfe, and ſo will give a righte us Sentence, and will bring to light the ſecrets of the juſt done before him, to their everlaſting honour; and the ſecret ſinnes of the wicked, to their everlaſting ſhame.

We ſhould be ſtirred up by all meanes, to deſire Gods gracious preſence, where our joyes ſhall be full, and our pleaſures everlaſting. *Pſalme* 16. 11. Fourthly.

Of

Of Perfection.

1. *What Perfection is.*
2. *That God is perfect.*
3. *Questions about perfection.*
4. *Applications to edifie.*

Sect. 1. *Perfectus.*

First, *What Perfection is.*

TO be perfect, is to lacke nothing, to be absolute, and intire; to be all, whole, full, without the least defect: to have all excellency in the superlative degree in every good, to the utmost, so that there can be no want, nor addition: This is Perfection.

Sect. 2.

Secondly, *God is perfect.*

GOD is perfect in the superlative degree, to the utmost; to whom can be no addition, hee is so compleatly perfect in his Essence, Attributes, and all his Workes.

1. In his Essence, having a perfect, blessed, absolute, and independant being; richly, gloriously, joyfully, immutably.

2. His Attributes which demonstrate him, are all perfect: He is perfectly eternall, without beginning, or end: perfectly Almighty, working without materials; perfectly wise, knowing all secrets; perfectly mercifull, in forgiving fully, giving freely, liberally, aboundantly, &c.

3. Perfect

3. Perfect in his workes: Perfection is to accompliſh and finiſh, ſo is he perfect: He finiſht the worke of Creation. *Gen.* 2.1. *Hee then beheld his worke as compleate and* * *perfect.* He finiſht, that is, he perfected; *Ainſworth* on *Geneſis.* So *Moſes* ſaith, *Perfect is the work of the Lord,* Deut. 32,4. That is, without blame, or blemiſh.

* *Willet* on *Gen.*2.1. page 25, *Ainſworth.*

Thirdly, *Queſtions and Anſwers.* *Sect.* 3.

WHy did God make the World, having all perfection in himſelfe before? *Queſt.* 1.

1. To manifeſt his glory to the Creatures: We onely acknowledge that that is in him, which we cannot adde to him. *Anſw.*

2. For his Wills ſake all was created: It was his pleaſure, that is anſwer ſufficient. *Rev.* 4.11.

How is *Chriſt* perfect, ſeeing many of his myſticall body are not yet gathered to him, and many are unborne? *Queſt.* 2.

1. He hath a Divine perfection being God. *Anſw.*

2. He is perfect in his Humane Nature in glory.

3. He is perfect relatively, as hee is a Head, having perfect Wiſedome, Glory, and Holineſſe; ſo that of his fulneſſe we receive our meaſure: *John* 1.16. from him which hath not the Spirit of meaſure. *John* 3.24.

4. Hee is perfect in his body in regard of Decree, growth, certainty; and the accompliſhment dayly drawes on. 'Tis decreed, growing dayly, and increaſing, certaine, as good as done. God calls things that are not, as though they were, &c.

How are Gods workes all perfect, when ſome are borne blinde, or lame, or naturall fooles? *Queſt.* 3.

1. God in the beginning made all his workes good and perfect. *Anſw.*

2. All imperfections in Nature are from ſinne and puniſhments.

3. There may be a perfect worke in the wombe, yet some secondary cause may hinder perfection in the birth.

4. Wee are to conclude, that the workes of God are perfect; though we cannot finde out a Reason of his doings: He is not to accompt to us.

Concerning defects of understanding in naturall fooles.

1. The Creator may give wisedome, and deprive of knowledge as he pleases, and measure to every one after his owne Will.

2. It is just that we should be all borne fooles, having lost our wisedome by *Adams* fall.

3. The Parents may be punisht with foolish children for divers Causes.

1. Having over-eagerly desired children, they may have a childe, but a foole.

2. For neglect of God and his service, and the heaping up of wealth as the chiefe good, they may be punisht with a foole for the Heire.

3. Some children are fooles, to teach us wisedome; that as we mislike their naturall folly, so we should detest our owne spirituall folly; and to teach us thankfulnesse, by seeing his Iudgement on others, and well to use our Wit and Reason which he hath given us, and exercise our mercy; as to helpe them that are defective.

Quest. 4. Are not the regenerate perfect in this life?

Answ. No, for grace and peace must be multiplied to them: Gods grace towards them, and his peace in them is capable of augmentation †, and they are to increase more and more. 1. *Thes.* 4. 1. And the best had need to grow in grace. 2. *Pet.* 3. 18.

† Grace in their apprehension.

Quest. 5. Why then is perfection named in the Scripture? *Matth.* 5. 48. *Philip.* 3 15. *Heb.* 6. 1.

Answ. 1. Precepts shew not what we are, but what wee should be. 2. These

2. These precepts should put us in minde of our originall perfection, and humble us: God calls for what he gave us, but we have lost it.

3. These precepts are for excitation, to stirre us up to be better, and to presse forward.

May we not strive to be like God in perfection? *Mat.* 5.48. We are bid to be perfect as God is. *Quest.* 6.

We are to be like him in resemblance, not equality: There is (as he is) in equality that which is impossible; there is (as he is) in resemblance: so the drop resembles the vaste Ocean. *Answ.*

What is the Christians perfection? *Quest.* 7.

1. To bewayle his imperfection from the heart. *Answ.*

2. There is perfection of parts, and perfection of degrees: A childe hath perfection of parts, a man of growth.

3. His perfection is in desire and endeavour; a man may aime at the Sunne, though his Arrow ascend but forty Ells upwards.

4. He is perfect comparatively, as *Noah* was a perfect man in his generation. *Gen.* 6.9.

5. He is perfect in Gods account being justified, and Christs perfection imputed.

Who are the most perfect men on earth? *Quest.* 8.

Those that come the neerest to the rule of perfection: such are they *Answ.*

1. Which have sound experimentall knowledge.

2. That with most freedome of Spirit, and the least distractions doe performe holy duties.

3. That are most conversant with God in their inner man, and are most heavenly minded.

4. That are most patient, and ready to forgive an acknowledgment of a wrong, yea, without acknowledgment, and pray for persecutors; and are sorry when evill befalls their particular enemies, and are ready to helpe them. James 1. 4.

5. That

* In his body.

5. That are most in charity, doing the workes of their callings, with love to others, that are least censorious, because of the largenesse and soundnesse of their charity.

Object. 2. We must not call evill good. *Isai.* 5.

Answ. Then we must not cal their rashnes wisdome, nor their prejudice zeale; nor are they to be justified that speake so much of others errors, that they are in danger to forget their owne: their perfection is more devotion in the closet, lesse talke at the table: the want of perfections in the world, begets great imperfections in them, and they are delivered without a midwife: it were good if they did herein miscarry.

Quest. 9. Are not those most perfect that are united to Christ?

Answ. They are, and doe draw vertue from him, whereby they shine in the aforesaid, and in other vertues to the example of others.

Justification.

Quest. 10. What course may wee take to draw nearer to perfection?

Answ. 1. We must set before us the best patterne.

2. Keepe close to the rule of the word.

3. Minde our particular duties in our places, as souldiers in the army keepe ranke, and letters in the line are of an evennesse.

4. Forget that's behinde, endeavour to goe forward against corruptions, temptations, persecutions.

5. Use the holy meanes with holy preparations and affections.

6. To doe all good better than before, with more heedfulnesse, reverence, and better aimes.

7. Examine daily the temper of the heart, and be ever weeding that garden.

8. The more we bridle our tongues, the more wee grow towards perfection *Iames* 3 2. Therefore we are to have a speciall care that our words,

1. Be fewer for number of them.

2. Better

2. Better for the nature of them.

1. That we speake of God with more reverence.

2. Of men with more charity, of our selves with modesty.

3. Of the World for necessity.

4. Of Religion with alacrity: Wee must labour for more salt of grace to season our words, and for more Rules of Wisedome to order them; then joy shall come to us from our Answers, and piety and sanctified reason will issue out of our mouthes, and it will appeare we are proficients in the schoole of Perfection.

Fourthly, *Applications to edifie.* *Sect.* 4

1. IT is an approved way to humble our selves to looke on Gods Perfections, and our owne manifold imperfections: God is light, we darknesse; he is Almighty, we impotent; he is eternall, we but a moment, in the condition of mortall life; he is good, we evill; he is holy, we are polluted; he is most wise, we are foolish and ignorant, and as beasts before him; he hath all perfection, we have all imperfection.

2. To serve God who is perfect, and alsufficient; he hath sufficiency, selfe-sufficiencie, sufficiency for others, and sufficiency for all things; he can enrich his servants; he is a perfect and alsufficient God. *Gen.* 17. 1.

3. To admire and wonder at the perfection of the Lord, who is

1. Perfect without comparison in the superlative degree; none is like to him.

2. He is without imperfection: light without darknesse, strength without weaknesse, wisedome without ignorance.

3. God cannot lose his perfection, not in the least degree.

4. He is a perfect Essence, not having best and worst, he cannot have addition.

5. Hee needes nothing to keepe him as he is, or to augment his perfection: but our perfection admits of comparison, it is accompanyed with imperfection; we are capable of eclipses, desire addition, and meanes to support us: therefore admire Gods Perfection, that so farre doth excell us.

4. Desire and long for that place where all imperfections shall be abolished, and such perfection as we are capable of shall be obteined.

Of Invisibility.

1. *What Invisibility is.*
2. *How God is said to be Invisible.*
3. *How creatures are invisible.*
4. *Questions answered.*
5. *Applications to edifie.*

Sect. 1.

First, *What Invisibility is.*

THe word signifies that which cannot be seene: A thing may be invisible two wayes: the one when something is betweene the eye and the object, or the object is too neare, or too farre off. The other, because the object is so pure, cleare, and spirituall, that no secondary helpe can make it obvious.

We see not when a Curtaine is drawne, or if a thing be behinde a wall or a mountaine; the object may bee visible in it selfe, but occasionally, by reason of some *medium*, is hid from us.

Also

Also a thing too neare the eye we discerne not; wee cannot see our eye-lid, because it is too neare.

Againe, we see not that is farre off, and a great way remote from us; as a mountaine, twenty, thirty, or forty miles, because our naturall view, and prospective view hath his bounds which we cannot exceede: all this while the defect is not in the eye, but the object is either hid, or too neeare, or too farre.

In respect of the object there is an invisibility, which being thinne, pure, and spirituall, all advantages cannot make it visible.

That which makes a thing visible is light, for in the darke wee see nothing; also it must be convenient light: for if the eye bee in a perfect Sunne-beame, it would see nothing, therefore it must bee a convenient well-qualified light: in the Moone-light wee see onely grosse things; in the day light wee see all colours, formes, and shapes; but there is a more exact light that Ingravers and Jewellers use through a glasse of Water from a Candle.

Take the best advantage from Nature and art, take the best sighted man in the best qualified light, naturall, or artificiall, yet he cannot see a Spirit, because of the pureneſse and thinneſse of the matter whereof it is made. So much what Invisibility is.

Secondly, *God is Invisible.* *Sect.* 2.

THe 1. of *Tim.* 1. 17. *To the King everlasting, immortall, Invisible: No man ever saw him,* Iohn 1. 18. *nor can see him, and yet live.* Exodus Chap. 33. 20.

Thirdly,

Sect. 3.

Thirdly, *The Creatures are invisible.*

1. THe glorious Heavens are invisible; if the Element were drawne away as a Curtaine, the imperiall Heavens are of so exceeding brightnesse, that the glory of them cannot be discerned but by a glorified eye. In his light we shall see light hereafter, not onely of knowledge, joy, and comfort, but the light of vision. *Psal.* 36.9. But whilst we be here it is invisible.

2. The Angels are Spirits, *Heb.* 1. *ult.* of a pure substance, not compounded of the foure Elements: so are invisible.

3. The Winde is invisible; the same word that signifies a Spirit, signifies the Winde; so that we may heare the sound, but cannot see it. *Iohn* 3. 8.

4. The Soule of man is invisible both in conveyance, in being and in departure.

1. In conveyance; some thinke wee have our Soules conveyed to us by participation, as one Candle lights another: some thinke that our Soules come by propagation, as a man to beget a man body and soule: some thinke that the soule comes by infusion; when the body is formed, then God infuses the soule, and so the child is alive. But when all is disputed, little is concluded; it is an invisible worke, and hid from us: *Eccles.* 11. 5. *Thou knowest not the way of the Spirit.*

2. The Soule is invisible in being, and continuance in the body; men heare it speake by the tongue, and worke by the hand, and goe by the feete; as in a Watch, the spring within moves the wheeles, and wee doe see the point of the Dyall: So it is with the Soule; wee see it is, but how it is we know not. *It is a Spirit,* Psal. 31. 6. Heb. 12. 23. and therefore invisible.

3. The Soule is invisible at the departure: No dying mans soule was ever seene when it went away, because it is a spirit.

Fourthly,

Fourthly, *Questions answered.* *Sect.* 4.

HOw is God invisible? *Moses saw him face to face.* Exod. 33. 11. *Quest.* 1.

It is spoken by way of comparison; God spake with *Moses* more familiarly than with the people; to whom he spake from the Mount: *Exod.* 20. yet *Moses stood betweene God and the people.* Deut. 5. 5. God spake to him without a mid-man. *Numb.* 12. 8. As for his sight of God, it was but of his back-parts. *Exod.* 33. 23. Hee saw so much as hee was capable to conceive. The Prophets had visions, *Isai.* 6. *Ezek.* 1. *Dan.* 7. not of Gods Essence; that the *Seraphims* cannot behold. *Isai.* 6. 2. but such apparisions and similitudes as they were able to behold, and capable to conceive. *Answ.*

By what Reasons can you prove God to be invisible? *Quest.* 2.

1. The blessed Angels cannot behold him, much lesse can man with his bodily eyes. *Answ.* Isai. 6. 2.

2. God is a Spirit, *Iohn* 4. 24. therefore invisible.

3. If God were visible, wee should see nothing but God; for he fills Heaven and Earth.

Shall not our eyes see God in the life to come? *Iob* saith, *With these eies I shal see him:* And Christ saith, *The pure in heart shall see God.* Math. 5. *Quest.* 3.

Iob in Heaven with a glorified eye shall see Christ in his Humanity, and the pure in heart shall see God with the eye of the body to satisfaction, but with the eye of the minde more clearely; in neither they shall comprehend his Essence, in both they shall have a fulnesse of vision, farre beyond that we can conceive in this life. He that goes to the Sea may fill his vessell, yet leave the Ocean behinde him. We shall see so much, as wee shall say we have enough; our vision shall be so great, that it is called the beaticall vision. *Answ.*

How is Christ married to his Church, and yet *Quest.* 4.

they never saw each other on both sides?

Answ. There is a consent of both parties, Christ gives himselfe to be a Husband, the Church gives her selfe to be his Spouse; there is the Fathers consent, and his gift of her, *Iohn* 17. 24. on the Sonnes demand. *Psal.* 2. 8. There is the pledge of our faith at Baptisme, and the Lords Supper; and he promises in the Covenant of Grace to bee our God, there are reciprocall affections, and the conjunction is reall, yet spirituall. As for sight, hee sees us with his all-seeing view; wee see him with the eye of faith, *Heb.* 11. 27. which sight of faith makes us to rejoyce. 1. *Pet.* 1. 8. Our joy proceeds from our Union, without the which we had no sound consolation.

Quest. 5. Were it not a great helpe to our devotion, to have some Image before us, because God is invisible?

Answ. To have an Image of God to helpe our devotion, is forbidden. *Deut.* 4. 23.

2. It is unprofitable. *Isai.* 44. 10.

3. The Image drawes the minde downe; for the minde doth much follow the eye.

4. It is against Gods nature who is a Spirit.

5. It is not possible to make an Image of God.

Object. God made man in his image.

Answ. The Image was Knowledge, *Colos.* 3. 10. and Holinesse, and Righteousnesse. *Ephes.* 4. 24. That was the Image, not the Substance of the Soule; for that is not lost, but Gods Image was lost. The soules of the wicked are without Gods image till they be renewed. So then the Image are divine qualities, which Painters and Carvers know not how to cut out, or draw.

Quest. 6. Doe divels see each other, and doe Angels see them?

Answ. It is likely that they doe: it is naturall for each *species* to know his like; and Angels have conflicts with them: *Revel.* 12. therefore see each other.

Quest. 7. Can the Soule see an Angell, or devill?

Answ. Not in their owne Nature, but in some similitude; for

for their substance is spirituall, and not obvious to the bodily eye.

Quest. 8. How may we know when Sathan tempts us, because we cannot see him, how differ his tentations from our owne corruptions?

Answ. 1. His temptations of that kinde, are against the light of nature; as that there is no God, or that he is not gracious, just, and merciful, &c.

2. His temptations are to the ruine of nature, as for a man to kill himselfe causelesly.

3. The temptations come rushing suddenly, our corruptions entice by degrees, by meerall contemplation, or outward objects.

4. He resists holy duties, by injecting false reasonings in the minde, that God is dreadfull, we sinfull, unworthy, and shall have no assistance nor acceptance.

5. He workes discomforts in the heart, by hiding the consolations, presenting judgements to the minde, and threatnings, to make us give over a godly course, or walke heavily.

Quest. 9. Cannot Sathan appeare visible?

Answ. No not in his owne nature, but he may by permission use some of the creatures, as a Serpent to *Eve*; or may use the foure Elements to forme an apparition, as in the body of *Samuel*, or rather the likenesse of *Samuel*: or he can delude the sences, as the Serpent cast downe before *Pharaoh*; *Moses* Serpent was true, the Magitians was but a delusion, a deceiving of the sences.

Quest. 7. May not the Heathen object against us, *Where is your God*, seeing he is invisible, and wee cannot shew him?

Answ. We can answer them thus.

1. Their question comes from grosse ignorance.

2. We can tell them where our God is: *He is in heaven. Psalme* 115.3.

3. We retort to them; where is your God? if they

can shew him to the eye, he is no true God, because he is visible, and shall be perishing. *Ier.* 10.

Sect. 5. Fifthly, *Applications to edifie.*

1. TO praise God, as for other excellencies, so for his invisibility. 1. *Tim.* 1.17.

2. To learne to walke by faith as if wee saw him, who is invisible. *Heb.* 11.27.

3. To remember him, though we see him not; to remember him with affection; to love him, though wee have not seene him, and to rejoyce in him as we are beleevers. 1. *Pet.* 1.8.

4. Would we see the Invisible God? then let us behold his invisible power, and God-head in his workes. *Rom.* 1.20. Would we see him hereafter? then let us labour for pure hearts, that we may be rewarded with the vision of God. *Matth.* 5.8.

5. Here is comfort against invisible enemies; we have the invisible God, and invisible Angels to helpe us; wee have promises of invisible things to encourage us, we shall have invisible rewards to recompence us.

6. Let us minde more invisible things, desire more invisible favours: send vp invisible desires; let the glory of all visible excellency be blasted, and let us raise our mindes to things more excellent and invisible.

7. Observe Gods workes they are invisible in operation, but visible in manifestation: they are hid and unseene in operation, both the works of nature. *Eccle.* 11.5. thou knowst not the way of the spirit, nor how the bones are fashioned in the wombe, and the worke of grace. *John* 3.3. These workes done secretly are manifested in mans birth and regeneration.

If we will follow God, let us strive to get the inward worke of grace to be wrought in the secret parts of our hearts and soules: to bee inwardly adorned with humi-

humility and wisedome, and heavenly mindednesse, with love, zeale, patience, and contentment. Then outwardly to manifest the same, by gracious speeches and good workes, that the invisible graces of God may have a visible declaration among men; thus shall wee resemble the invisible God, as the drop doth the Ocean.

Of Wisedome.

1. *What Wisedome is.*
2. *Of the wisedome of creatures.*
3. *Of the wisedome of God.*
4. *Applications to edifie.*
5. *Questions answered.*

First, *What Wisedome is.* *Sect.* 1

IT is the better perceived, by comparing it with those vertues which are neare to it, and like it; as Knowledge, Prudence, and discretion.

Knowledge is to perceive, to comprehend, or see; it is gained by the eye or eare, or taste, or smell, or touch, and ordinarily, gained by experience. *Scientia.*

Prudence is to eschew things hurtfull, and is exercised in safe guarding and defending our selves and ours: a maine imploiment of it is in government. *Prudentia.*

Discretion is exercised in separating, and chusing, in pondering, measuring, and dividing. *Discretio.*

Wisedome is exercised in all these, it doth comprehend and see; it eschewes things that are hurtfull: it provides, for present and future safety; it distinguishes, and measures, and divides, and chuses, and applies home *Prudentia.*

things convenient and profitable.

Sect. 2. Secondly, *Of the wisedome of creatures.*

WIsedome in the unreasonable creature is their nature, in man a quality: the Serpents wisedome is his nature, by which hee saves his head if you smite him; and stoppes his eares if he be charmed; and if yee wound him, he seekes medicinable hearbes, and heales himselfe: so the Bee, if the windes doe blow, poyses himselfe with a stone, which hee carryes home to make his flight steddy and ponderous: The Weasell roules her selfe in Bettony, or hearbe of grasse, that the snake may not abide the sent of her: the Grashoppers goe forth by bands; the Cranes keepe centinell; and the Wild-geese flying over where Eagles are, carry a Peeble stone in their mouthes, that they make no noyse, nor be discryed: how curiously doth the Spider weave and expresse great art, and the Pie and Wren doe build, as if they had bene instructed in Architecture.

But among the creatures, men and Angels are inricht with wisdome: Man in his first creation was very wise, & could give all the creatures sutable names: but by sinne we lost our wisedome, and have in steed thereof, a guile or wilinesse, and our wisedome is from beneath: *Jam.* 3. earthly, sensuall, divellish.

1. Earthly, when it is exercised primarily about earthly things: this is called, *our Wisedome*: Prov. 23.4. as if we accounted it our Wisedome to get wealth: this wisedome prizes earth as the maine it pleades for security, it admires the rich, it abhorres poverty as the greatest evill: this wisedome labours to get, to encrease, to keepe riches: 'tis earthly wisedome, 'tis wise for earth.

2. 'Tis a sensuall wisedome, it makes a man accurate and industrious to please his sences: In eating and drinking

drinking, this wisedome can invent meanes to force appetite; this wisedome invents sawces, and compounds; this wisedome invents showes to please the eyes, and is studious to satisfie the lusts: it is sensuall wisedome that is imployed to satisfie the sences.

3. It is a divellish wisedome; Sathan workes on the minde, as in magicall studies, or arguments for Atheisme, or to cause divisions. This wisedome invents abhominable things to be acted by Players, or sung by Ballad-men, or printed in bookes: This wisedome sets nick-names on good men, and sets false glosse on vices; as to call pride handsomnesse, drunkennesse good fellowship, covetousnesse good husbandry: This wisedome causeth Schismes, brings in heresies, burnes the Martyrs, uphold profanenesse and impiety; this divellish wisedome is imployed for the divell, and it makes men like the divell, in straining their wits, and acting their parts in that which is in opposition to all good, and in supporration of that which is naught and wicked.

Thirdly, *Of the Wisedome of God.* *Sect.* 3.

HIs Wisedome is essentiall; whatsoever is in God, is God; He is Wisedome it selfe, he is uncreate Wisdome, he is the fountaine of Wisedome, hee is unlimited in his Wisedome; his Wisedome is infinite. *Psal.* 136. 5.

Gods Wisedome is manifested,

1. In the worke of Creation.
2. In the worke of Redemption.
3. In his preservation.

First, in the worke of Creation: *In Wisedome he made the Heavens*, Psal. 136. 5. *In wisedome he laid the foundations of the Earth*, Prov. 3. 19. *In wisedome he made all his workes*, Psal. 104. 24.

His

His Wisedome appeared

1. In the beauty of the Creatures.
2. In the order of them.
3. In their variety.
4. In the making of contraries, to joyne and unite one to another.

The beauty of a picture, or building, doth argue the wisedome of the Workman: the order of things argues wisedome, when things keepe their stations, rankes, and places. The Sunne, Moone, and Starres keepe their owne Spheares and seasons, the Sea keepes within his bankes, the beasts and fishes their places appointed.

The variety argues wisedome, as if a Painter made a costly frame, and within it painted variety of objects; here is a pleasant meadow, and beasts feeding; there a Mountaine, with a flocke of sheepe, with a Shepheard, and his dogge at the bottome; heere a christall streame gliding, and a flocke of Swannes swimming; here a man at plough, there a man a fishing; heere a chimney smoaking, there two Armies fighting; here a footman running, there a Table furnisht, and men and women feasting; here a childe sucking the breast, there a man lopping a Tree; here a Ship with full sayles, there a Church with a Steeple, and birds flying about it: All these being artificially performed, and set out in lively colours, would both delight the spectator, and commend the Actor. Even so the most wise God, having in such variety made his workes, doth demonstrate his aboundant wisedome.

Some creatures have matter and forme, and are generated and corrupted, as mens bodies: some creatures have matter and forme, but are not generated, as the Sunne and Moone; their matter and forme is peculiar.

Some creatures are bodies without spirits, as beasts; some creatures are spirits without bodies, as Angels; some creatures are bodies and spirits united, as men; some

creatures

creatures are vegetives, as rootes: some have motion, as trees and hearbes; some are sensitive, as beasts fowles, and fishes; some are rationall, as men.

The vegetative creatures doe serve the sensitive: the sensitive doe serve the reasonable: the variety of the creatures with their imploiments, uses, and opperations, doe declare openly to all the unsearchable wisedome of God.

Secondly, his wisedome appeares in the worke of Redemption; in devising a way to redeeme us, that men and Angels could never have thought upon; in accomplishing it by his owne way and meanes, in glorifying his attributes in that worke; his goodnesse sent Christ, his power supported him; way was made for his mercy, satisfaction was given to his justice; his love was manifested, his truth was sealed, his immutableness was proved, his holinesse proclaimed, his excellencies were made knowne to us in his sonne: he that could in one worke accomplish this, must needs be wise, yea, wisedome it selfe. 2.

Thirdly, his wisedome appeares in the worke of preservation. First, in preserving all creatures: Secondly, in giving each creature fit nourishment: Thirdly, in making of contraries to uphold the whole. 3.

1. In preserving all the creatures; 'tis greate wisedome to preserve a few; but such great variety of creatures as God preserves in heaven, earth, and Sea, argues infinite wisedome.

2. He gives to each creature fit nourishment; he nourisheth and preserves the earth with raine, and the Sunne: he preserveth sheep with grasse, men with bread, babes with milke.

3. He makes contraries to preserve the whole: thunder and tempests doe cleare the aire: the selling of *Ioseph* preserved the Church; the crucifying of Christ saves our soules. Our bodies are compounded of

foure contrary elements, yet all doe concurre for our being and well-being: the good and bad are mixed together: the badd doe exercise the good: the good converts the bad, both are usefull one to the other: these contraries God makes to concurre together, so the world is preserved.

Here is matter for admiration, demonstration, exhortation, consolation.

1. First, here is matter for admiration: *Oh the deepnesse and riches of the wisedome of God.* Rom. 11.33. His wisedome is uncreate and perfect, not attained by relation, observation, or experience, or events; but it is eternall, infallible, and effectuall, and worthy of our admiration; especially wee should admire the worke of our Redemption, accomplisht by Christ, (the wisedome of the father) which the Angels desire to behold.

His Wisedome appoynted such a Redeemer, as was begotten of the father, yet not after the father; begotten yet individuall.

2. Secondly, this demonstrates their wretchednesse, that are enemies to the Church and people of God, though they are very wise, and take crafty councell together, yet they shall fall, for they have the most wise God against them, who will catch them in their owne craftinesse, 1. *Cor.* 3.19. and turne their councell to foolishnesse. 1. *Sam.* 15.31. Also this demonstrates the happinesse of the godly, they have the most wise teacher, *Iob* 36. 22. no teacher is like to him.

1. He not onely teacheth and gives rules, but also gives power and ability to keepe them.

2. He never doth erre in his teaching.

3. He rewards his schollers with eternall rewards.

4. None of his schollers can ever excell him.

5. He ever lives to teach one generation after another. No teacher is like him.

3. Thirdly, heare is matter of exhortation, to goe to God for

for wisedome, it is he that gives it: *Iames* 1. 5. and because it is the diligent which prevaile with him the most; therefore wee should cry for wisedome, and call for understanding, and take great paines for it, as men doe, that dig and search in the bowels of the earth for silver and gold. *Prov.* 2. 2, 3, 4.

Fourthly, here is abundance of consolation for them that are in favour with God; his wisedome is for them, to direct them in afflictions, temptations, and prosperity. 4.

1. In affliction his wisedome teacheth them to looke to his hand and providence, to submit, to repent, to pray, to be more humble.

2. In tentation his wisedome teaches them to discerne a tentation, to struggle, and to cry to him for helpe, to take the sword of the spirit, which is, the word of God; to forbeare something, to deny themselves, to resist, to looke to the reward promised to those which conquer.

3. In prosperity his wisedome keepes them from being hurt deadly, though they are corrupted dangerously: his wisedome tempers their prosperity with some losses, or sicknesses, or outward molestations, or else their indisposednesse to good troubles them, or Sathan is let loose to buffet them; or God affects them, and makes them sensible of other calamities, to sympathize, and condole with them; or God gives them abundance of grace and heavenly sweetnesse, that so their prosperity may not be to their ruine, nor they clogged with earthly mindednesse.

Furthermore, his wisedome is so profound, that hee can turne poyson into physicke, and our maladies into medicines; he can turne our sinnes and corruptions to an advantage, of that dung he can make soyle, to cause us to be more fertile; our very sinnes, when wee are instructed by the Lord, doe make us the more humble

and broken in heart, and poore in spirit: we doe see our neede of Christ to save us, and to prize him above 100000 worlds: we do pray more earnestly, and watch, and strive, and long for heaven, and beare with others the more, knowing our owne guiltinesse, and feeling our owne infirmities.

Sect. Fifthly, *Questions answered.*

Quest. 1. WHat are the parts of true wisedome?

Answ. Deliberation, and determination.

Quest. 2. Do they well that are very studious for humane wisedome, and neglect the Scriptures.

Answ. No, for if they reject the word of the Lord, there is no wisedome in them. *Jer.* 8.9. Men may study Philosophy, so as they may be spoyled by Philosophy, when men use it as a mistresse, not a hand-maid; when nothing is received, but must come to Philosophy as the rule; when things are embraced contrary to the Scripture; as that of nothing comes nothing. *Colos.* 2.8.

Quest. 3. Is it best to be accounted very wise?

Answ. It is better to be under-valued, than over-valued and esteemed; for others wil the more artificially carry themselves towards us which are beneath us, and others will be the more jealous of our company that are above us, and feare wee will espy something by them, that they would have concealed and kept secret. Hee that is under-valued, gets honour when hee is tryed: hee that is over valued, hath but shame when he comes short of what was expected: the one is more honoured, the other more quiet: the esteemed wise man is more noted, the other more safe.

Quest. 4. Who have gained the best wisedome?

Answ. Those whom God have taught to feare him: *for the beginning of wisdome is the feare of the Lord.* Prov. 1.7. this feare is to stand in awe of God, as a childe of a loving father.

2. Feare

2. Feare makes men bestirre themselves, and seeke their owne safety: those that doe seeke for favour and safety by faith in the Lord Iesus, these are wise to salvation. 2 *Tim.* 3, 15.

3. Those are wise that lay aside their owne wisedome and carnall reason; *They become fooles that they may be wise.* 1. Cor. 3. 18.

4. The wise doe take the opportunities of saving grace, they take opportunitie to get oyle in their Lampes; they get grace in their hearts, and are ready for Christs comming. *Math.* 25. 4.

5. They are obediently wise, and practise what they heare taught them in the Ministry of the Word: so they are as wise builders, that doe build on the Rocke. *Math.* 7.

6. The wise doe minde their mortality, and thinke of their end: *They number their dayes, and so apply their hearts to wisedome.* *Psal.* 90. 12.

Of Truth.

1. *What Truth is.*
2. *Of the Truth of creatures.*
3. *Of the Truth of God.*
4. *Application to edifie.*
5. *Questions answered.*

First, *What Truth is.* *Sect.* 1.

TRuth is that which hath reality and substance, contrary to shadowes and lyes: There is Truth, and Trueneſse; an Harlot is a true woman, but wants the

trueneſſe of a woman. A copper-ſhilling ſilvered over may have a true ſtampe, yet want trueneſſe of the metall. *Moſes* Rod was turned into a true Serpent, the Magitians rods were ſeeming Serpents; Truth deceives not, nor diſſembles, it is that it appeares to be.

Secondly, *Of the Truth of Creatures.*

Sect. 2.

THE Angels are true ſubſtances, not motions, or imaginations, as ſome doe thinke. The Sunne is a true light, and the Moone a true Subſtance, though mutable: Man was made with true faculties of the ſoule, and true members of the body, and a true conformity in both to the Will of God: Man fell by falſehood, but is redeemed in Truth, and renewed againe in Truth. *Epheſ.* 4.24. The earth is reall earth, the water is true water; all Gods workes are done in Truth.

Thirdly, *Of the Truth of God.*

Sect. 3.

HE is the eſſentiall Truth, Truth flowes from him; *He is the onely true God*, Iohn 17.3. *Hee is a God of Truth*, Pſal. 31.6. *The Father is Truth, ſo is the Sonne**, *So is the Holy Ghoſt*†. God is a true Eſſence, true in his Attributes; he is truely Eternall, truely Omnipotent, truely inviſible, and incomprehenſible: * *His Scriptures are the Scriptures of Truth*, being true in the precepts, promiſes, and threatnings, not a jot ſhall faile. Here is the heavenly verity, above nature, ſence, and reaſon; Nature and Sence are Reaſons ſervants, and Reaſon muſt ſtoope to Truth, and Truth muſt be beleeved by Faith beyond Nature, Sence, and Reaſon: for as the light availes not, unleſſe we have eyes to ſee: ſo God and his Word are not rightly diſcerned but by faith, without which a man ſtill is ignorant, and demands with *Pilate* what is Truth.

Iohn 14.6.
†*Iohn* 16.13.
Daniel 10.21.
Iohn 17.17.
2 *Cor.* 1.20.
Math. 5.
Iohn 18.

Fourth-

Fourthly, *Applications to edifie, distributive.* *Sect.* 4.

FIrst, this distinguishes the true God from false Gods, as Idols, which are not true Gods, for *they are no Gods.* Ier. 2.11. *Our God is the living and true God.* 1. Thes. 1.9. *And the onely God.* Iohn 17.3. As for Angels, or Magistrates that are called gods †, because the Magistrates execute the Judgements of God, 2. *Chron.* 19.6. *And God hath given them his Word,* Iohn 10. 34, 35. *And Angels are Princes,* Dan. 10.13. *Yet the Angels are messengers,* Heb. 1. last, *And Magistrates are mortall.* Psal 82.6. The eternall *Iehovah* is the true God, and these are his servants. In respect of God.

† *Psal.* 8. and *Psal.* 82.

Secondly, is the Word the Truth? then wee should
§ 1. *Buy it.* Prov. 23.23.
§ 2. Keepe it. In respect of the Word.

In buying are three things: first, we see our need: secondly, wee goe where the commodity is to be had: thirdly, we give something for it by way of exchange.

Thus we must buy the Truth:

1. We must see our need of it; without the Truth we are in bondage, and in darknesse, and in the shadow of death, and miserable. The Truth will make us free, set us at liberty, give us light and life; it will direct us, and enrich us; these considerations should cause us to prize it, because it is of worth, and we neede it.

2. We must goe where it is to be had, not to the Iewish *Talmud*, nor Turkes *Alcoran*, nor the Papists *Legend*; but goe to God who gives it, who is the Author of Truth; goe to the holy *Bible*, where 'tis printed; to the congregations where 'tis preached, unfolded, and applied: goe to the society of the godly, where it is professed, and the power of it expressed; read Commentaries and Expositions, labour, and enquire; digge, and search; be studious, and industrious; let spare houres

houres here be spent, and vacant time be this way imployed.

3. We must part with something for the Truth; wee must part with some sleepe, with some pleasure, with some gaine; nay, if we part with all that we have for the Truth, we shall be wise buyers, and great gainers; we shall be wise Merchants, and obtaine the best bargaine.

Secondly, as the Truth is to be bought, so it is to be kept, with *Mary, to lay it up in our hearts*. Iohn 2. 51. Psal. 119. 10. The Word is kept by witnessing to it, *Iohn* 18. 37. and by professing it: for by professing it the Truth is knowne, and spread abroad in the world.

We should witnesse in our profession three things of the Truth:

* *Iames* 1. 18. † *Iohn* 17. 17. 1. That it is able to worke a through change *, and to bring a man to a holy frame of heart and life †, that the Word hath a regenerating power to make us new men.

2. That the Truth hath a power to governe and guide a man in his place, to make him a good Father, or master; a good servant, a loyall subject, a loving Husband, a kinde neighbour, a faithfull friend, a mercifull Christian, a just dealer, &c.

3. That the Truth is able to support him in reproaches, under crosses, and troubles; that there are consolations to be had in the Scriptures for every condition, in all changes, and alterations.

Thus shall we shew our selves children of the Truth, begotten by the Truth, *Iames* 1. 18. Nourished by the Truth, 1. *Pet.* 2. 1, 2. And those that have the Truth dwelling in them *, whereby they are enriched, guided, quickened, emboldened, strengthened, and rejoyced.

* 2. *Ioh.* 2. vers.

Sect. 5. Fifthly, *Questions answered.*

Quest. 1. WHat duties doe we owe to the God of Truth?

Answ. 1. To labour to know him. *Iohn* 17. 3.

2. To

2. To give him a true worship. *John* 14.24.
3. To commend our soules continually into his hands. *Psal.* 31.6.

Quest. 2. When doe we know the true God with a true knowledge?

Answ. First, when we know him in Christ. *John* 17.3. Secondly, when wee know him our God that loves us. Thirdly, when we so know him, that we doe flye to him in all our needs and troubles *. Fourthly, when this knowledge increases more and more.

* *Psal.* 9.11.

Quest. 3. How may we know the Truth from Errour?

Answ. 1. The Truth makes God the highest, and man the lowest. 2. The Truth brings peace with it to that soule which imbraceth it. 3. The Truth maketh the most sound professors, and substantiall Christians. 4. It seeks not violent meanes to uphold it, nor base meanes and shifts, as Heretickes and Tyrants. 5. God preserves the Truth, and sides with it; and often manifests visible Iudgements on the opposers and gaine-sayers of the Truth.

Quest. 4. May a Christian know that he is in the Truth?

Answ. He may on sound grounds: *David* knew that hee had chosen the way of Truth. *Psal.* 119.30. And St. *Iohn* saith, *Wee know that we are of God.* The high-way is light, the by-wayes are darke and doubtfull. 1. *John* 5.

Quest. 5. What be the symptomes of an upstart Heretick that opposeth the Truth?

Answ. 1. He preaches ambiguously, in darke phrases, that so he may win disciples to his lodging. 2. Hee delivers some Doctrine against the fundamentall points of Religion. 3. He opposes the faithfull preachers, as *Iannes* and *Iambres* withstood *Moses*. 4. They are not in the same tale in their chambers, and in the Pulpit, to their followers, and to others. 5. They boast of illuminations and revelations. 6. They challenge Disputes, in which they falsifie the Scriptures, and learned Authours,

pretending they are on their side. 7. Their followers bewray them, the hollow hypocrite, the idle, that live without a Calling, or negligent in a Calling; the unstable, and giddy-headed; they make a troope on a sudden to follow them, especially women, and youth. 8. They are most bitter against them that oppose them. 9. They ever make a gaine of those silly ones which they seduce. 10. Observe them awhile; they come to disgrace and deny what they held, or else cast it in a new mould, and mince it, and alter it, and tell us they were not rightly understood: when the Truth meetes with them, then they are put to their shifts, and silenced by the verity, or authority, or both.

Quest. 6. How may a Christian honour the Truth?

Answ. By embracing it in love, professing it in sincerity, shunning Heresies, Schisme, Hypocrisie, profaneness, Apostacy; walking in holiness, humility, meekeness, righteousness, wisedome, and patience.

Of Mercy.

1. *What Mercy is.*
2. *The mercy of the unreasonable creatures.*
3. *The mercy of men, both bad men & good men.*
4. *The mercy of God.*
5. *Applications to edifie.*
6. *Questions resolved.*

Sect. 1. First, *what Mercy is.*

MErcy is a pittying of them that are in misery: Mercy and Misery are Relatives; were there no want,

want, nor treſpaſſe, there needed no mercy; mercy is in the affection, or expreſſion; in the affection it is tearmed *bowels of mercy*, in the expreſſion, *workes of mercy*.

Secondly, *of the mercy of the unreaſonable Creatures.* Sect. 2.

THey have a kinde of mercy in their natures to their owne kind, or to other kinds. First, to their owne kind, ſo every Creature with a tenderneſſe nouriſhes their yong: the Dragons nouriſh their young, and the Beares licke their whelpes to their owne ſhape, and ſuckle them. 2. The creatures ſhew mercy to other kinds: Some ſay, the Lyon preyes not ſo ſoone, or not at all on the yeelding creatures: the Thunder paſſes over the yeelding Reed, and rends the ſturdy Oake ||: The Hawke reſting all night by the Larke, flyes another way in the morning; being gratefully merciſull to the little bird: Thoſe that read in naturall Hiſtories can ſay much of this. || D. *Bartas.*

Thirdly, *the mercy of men.* Sect. 3.

NAturally we being children of wrath, have loſt the diſpoſition to mercy: wicked men are cruell, not merciſull. *Prov.* 12.10. One man is a Wolfe to another, unleſſe God reſtraines us. *Cain* and *Abſolon* did kill their owne brothers, *Hazael* and *Ravilliack** their Kings; *Iudas* betrayes his Lord and Maſter, *Saul* kills all the Prieſts, &c. Some are reſtrained for the good of humane ſociety; but all the mercy of a naturall man is for bad ends, or conſtrained.

* *Ravilliacke* killed *Henry* the fourth.

The truely merciſull man is the regenerate man; theſe have found mercy from God, and are merciſull to others; theſe by meditation or viſitation are moved to mercy, and exerciſe it by counſelling the ignorant, comforting

forting the dejected soule, relieving the needy; and sometimes their mercy is exercised in forgiving as well as giving.

Sect. 4.

Fourthly, *of the mercy of God.*

MErcy is essentiall in God; Hee is the fountaine of mercy, the Father of mercies. Here wee may for method consider,

1. The cause of Gods mercy, no cause in us, no cause out of himselfe; he hath mercy on whom he will. *Rom.* 9.18. His owne good pleasure is the cause.

2. The kinds of mercies; his mercies are generall to all; or speciall to his elect. *Matth.* 5. 1 *Tim.* 4.15.

3. The effects of his mercy is all the good that the Creature doth enjoy, all is of mercy, not merit.

4. The largenesse of his mercy; *He is great in mercy*, Psal. 119.156. *Rich in mercy*, Ephes. 2.4.

5. The seasonablenesse of his mercy is; *He shews mercy in due time.* Ps. 9. *In the Mount he will be seene.* Gen. 22. 14. *When our feet slip, his mercy will helpe us.* Ps. 94.18

6. The variety of his mercies on every faculty of our soules, and member of our bodies: His mercies are multitudes *Psal.* 51.1.

7. The constancy of his mercy, it is for ever. *Psalme* 136.1. *Isai.* 54.8. *Psal.* 52.1,2.

Sect. 5. From the unreasonable creatures.

Fifthly, *Applications to edifie.*

1. IF unreasonable Creatures doe shew mercy to their young ones, it condemneth the cruelty of those Harlots that make away their young children, or lay them in the streete, and leave them; they addle to their filthinesse cruelty, and are to be ranked among those vile sinners, *Rom.* 1.31. that are without naturall affections. Also the Storke and * Hart shew mercy to their old

* The young Hart carries water in the mouth to give the old one, *D. Bartas* saith.

Dammes

Dammes and Sires, condemning churlish children, which are cruell to their old Parents.

From the wicked:

2. If the mercies of the wicked be cruell, then never trust to their mercy, for there is no assurance thereof: pray to God that we fall not into their hands. *Zedekia's* eyes were pulled out, so were *Sampsons*: they rip up women with child, they burne and destroy where they get the upper hand.

3. We may ghesse at a sound professor by his mercy; many have great blazes, but no mercies: pride, and pompe, and belly-cheere, and vanity takes up their hearts and purses: they are much for curiosity, but little for mercy: but a good man is mercifull. *Psal.* 37.

1. He considers the poore and needy; he judges wisely of their estates. *Psal.* 41. 1.

2. He hath thoughts to doe them good, hee devises how to be liberall. *Isaiah* 32.

3. He considers his owne ability. *Acts* 11. 29.

4. He considers his brothers necessity. *Rom.* 12.

5. Hee lookes to his relation; beginning at his center, and working toward his circumference: as first, the houshold of faith. *Gal.* 6. 13. Secondly, our families. 1. *Tim* 5. 8. Thirdly, our Country-men. *Psalme* 122. 8. Fourthly, the stranger: we must do good to all, using discretion in our doing good. *Psal.* 112. Among them.

Fifthly, is God mercifull? this should teach us: *Vse* 5.

1. To praise God for his mercy. *Psal.* 136. 1. above all mercies for our redemption: this mercy was promised, *Luke* 1. 72. and in tender mercy performed. *Luk.* 1. 78. by this mercy we that were blinde and ignorant are holpen by Christ, who is our wisedome: we that were guilty are justified by him, he is our righteousnesse: we that were polluted, have him for our holinesse, we that were captives have him for redemption 1 *Cor* 1. 30.

2. We should imitate God by being mercifull, *Luk.* 6. 36

6.36. the more mercy, the more like God.

3. We are to be humble, because wee need mercy; for we are poore, and neede mercy. *Rev.* 3.17. wee are transgressors and neede mercy. *Isaiah* 48.8.

4. We should labour for those qualifications, that we may be under the promises of mercy, and be assured of mercy. As these following.

1. To confesse our sinnes, and forsake them. *Prover.* 28.13.

2. To feare God: his mercy is on them that feare him. *Luke* 1.50.

3. To love God: hee shewes mercy to them that love him *Exod.* 20.6.

4. To trust in God, then mercy shall compasse us, *Psal.* 32.10.

5. To thinke on good things, then wee shall have mercy. *Prov.* 14.22.

6. To be mercifull, then we shall obtaine mercy. *Matth* 5.7.

7. To keepe close to the rule of Gods word. *Galat.* 6. 16.

Sect. 6. Sixthly, *Questions resolved.*

Quest. 1. HOw must I shew mercy to them that offend mee?

Answ. There is forgiving mercy that must be practised.

1. To have a disposition to forgive without acknowledgement.

2. To forgive willingly upon acknowledgement.

3. To pray for the offender.

4. To be grieved if any crosse befall him.

5. To doe him good cheerefully if we can.

Quest. 2. What mercy is to be shewed to beggers at the doore?

Answ. Some hold they are not to be releeved: but we have a rule

a rule to doe good to all: *Gal.* 6. 9. and God causes his Sunne to shine on the evill and good. *Matth.* 5. They must be weaklings, not sturdy rogues; such as are ready to perish, though they be evill, their persons must bee nourisht, not their evils maintained: 'tis mercy to instruct them with our reliefe.

Quest. 3. *Answ.* How shall a man obtaine a mercifull heart?

1. He must see his neede of Gods mercy, and humble himselfe till he feeles Gods mercy towards him.

2. He must looke on miseries: the heart is much affected by the eye.

3. He must put himselfe in the condition of the sicke, the prisoner, the captive, the oppressed, the hungry, the troubled in minde.

4. He must be often in the acts of mercy, that by degrees there may be obtained the greater disposition.

5. Looke on the example of the mercifull, see how mercy doth beautifie them, and make them amiable.

6. Lay Gods commands to heart: *Luke* 6. 36. *Bee ye mercifull.*

7. Consider the estate of the unmercifull: They shall have judgement mercilesse. *Iames* 2. 13.

8. Lastly, pray to God to encline the heart to mercy and compassion: *Aske, and yee shall have.* Matth. 7.

Quest. 4. *Answ.* What are the benefits of a mercifull heart?

1. Mercy makes a man like God. *Luke* 6. 36.

2. The mercifull have many a prayer for them, and they cause God to be praised by many. 2. *Cor.* 9. 12.

3. The mercifull are under the promise. *Matth.* 5. 7. What the broken heart seekes, the mercifull heart findes at last; that is, mercy.

4. The mercifull heart hath a mercifull hand: so hee sowes seed, and hereafter shall have a loyfull harvest. 2 *Cor.* 9. 6.

5. Whensoever he goes to prayer, he shall bee sure to be heard. *Isai.* 58. 7, 8, 9, 10.

Of

Of Justice.

1. *What Iustice is: how tis defined.*
2. *Of the justice of men.*
3. *Of the Iustice of God.*
4. *Applications distributive.*
5. *Questions resolved about Iustice.*

Sect. 1. First, *what justice is.*

IUstice is to give to every one his owne; it is to doe right, to keepe equity: Justice is either distributive in dealing, so 'tis communicative justice; or distributive in punishing, so it is corrective justice.

Justice is to give neither too much, nor too little; it is to be exact, as a man that shootes, which neither shoots over the marke, nor short of it, nor besides it, but hits it just in the middle.

Sect. 2. Secondly, *of justice in men.*

IUstice in men, is either justice before men, or justice before God: justice before men the heathen attaine, to pay that they owe, not to wrong their neighbour in dealing: A heathen buyes a commodity of a Christian merchant, and going away, opens his wares and findes money, he brings it backe to the Christian, and saith, I bought the wares, not the money, 'tis unjust to me to keepe it. Justice before God is legall or Evangelicall: Legally just was never any, but *Adam* in innocencie, and Christ, that just one, who fulfilled all righteousnes.

Evange-

Evangelicall justice is that, when a sinner being justified by imputation of Christs justice, labours for inherent justice by the vertue of the regenerating spirit in him, the indeavouring after justice is called justice through Gods acceptation.

Thirdly, *of the Justice of God.* Sect. 3.

GOd is Justice, 'tis essentiall with God to be just. The Lord is just: *Psal.*92.15. *Zephaniah* 3.5. Hee is just in his decrees, just in the execution of his decrees; just in his government of the world; just in all his punishments and judgements. Hee is the judge of all the world, the Lord of all, just in himselfe, just in his Lawes, just in his rewards, just in his punishments.

His Justice in punishing may bee considered five wayes.

1. His justice past, on Angels and on men: on Angels his justice fell totally irrecoverably: on men, a world of them felt his justice at once, onely *Noah* and his family excepted: Cities have beene punished, as *Sodom*, *Gomorra*, *Admah*, *Zeboim*: Families, as *Achans*, and *Ieroboams*: Persons, as *Ananias*, *Zaphira*, and *Herod*.

2. His justice present, for no age escapes without some demonstration of justice: we, or others feele Plague,, Warre, or Famine, decay of trade, fearefull fires, inundation of waters, earth-quakes, civill combustion, and uproares among the people, &c.

3. His justice to come in this world or the next world; there shall be a great Sessions, and justice shall bee executed without all evasions, bribes, or shifts.

4. Consider Gods justice spirituall: as a blinde man, *Isai* 6.10. A hard heart, *Psal.*81.12. A Reprobate sence, The spirit of slumber. *Rom.*11.8.

5. His justice and judgements are temporall on our bodies, goods, or names, *Deut.*28. *Levit.*26.

Sect. 4.

Fourthly, *Applications distributive.*

1. IF justice be to doe right, then away with all injustice; if we do not, God will away with us: *Mat.* 7.23. *discedite a me. Away from mee ye that worke iniquity*: the unjust, like lewd sonnes, shal be disinherited. 1 *Cor.*6.9. 'Tis a plaine case all know it. *Know ye not* (saith St. *Paul*) *the unjust shall not inherit the Kingdome of heaven?*

2. This should provoke us to labour to be just, to get faith, that so we may be just before God, clothed with Christs righteousnesse. To get an honest heart, and good conscience, that we might practise justice: To honour superiors, this is right. *Ephes.*6.1. To pay what we borrow, and what we bargaine for, to slander no man: to be diligent in our places, faithfull where wee are betrusted, to sell a penny-worth for a penny, to keepe just weights and measures, to keepe promises as we are able, to love our wives with a matrimoniall love above all, to exercise our gifts in our families, to be courteous to strangers, a comfort to the afflicted, to bee gratefull for favours received, to bee peaceable among neighbours: all this is right to fit our actions to the occasions, to live within our compasse, preserve the meane, it will preserve us: this is just, equall, and right.

That we may be quickned to labour for justice in dealing, take these motives.

1 We shall be conformable to our head, Iesus Christ, who was that just one.

2. The Lord delights in them that deale justly.

3. It is the way to honour: Justice is of an exalting nature, and makes a man to flourish.

4. The fruit of Justice is peace, *Isay* 32.

5. The righteous shall be saved, and have glory in heaven, *Matth.*13.

Let

Lessons from Gods Justice.

1. God is not all of mercy, as some presumptuous persons imagine: but he is also just, not clearing the wicked, *Exod.* 34.

2. We shall be sure to have Iustice at the great Sessions: for the Lord is just that judgeth, *Rom.* 3.

From Iustice past, learne,

1. To declare the same to our children, *Psalme* 78. 5. to 66. *verse*.

2. Take heed of the like sinnes that were punished before, lest we be also punished: the same causes have the same effects. 1 Cor. 10. 11.

3. We are the more inexcusable before God, and deserve to be made examples, that will not take examples.

When judgements are present, learne,

1. To acknowledge God the author of them. *Amos* 3. 6. *Is there any evill in the City, and I have not done it?*

2. To confesse God is just in his dealing, *Psalme* 119. 137.

3. That he deales not with us in extremity, *Lament.* 3. 22.

4. We should worke our hearts to repentance, *Ieremie* 18. 11.

5. Our hearts should be moved with feare, *Psalme* 119. 120.

6. We should humble our selves, and pray, 2 *Chron.* 7. 14.

From the great judgement to come, learne,

1. To esteeme highly of the Lord Iesus, who saves us from wrath to come, 1 *Thess.* 1. 10.

2. Not to be rash in censuring: things that doe lye hid now, shall be manifested then, 1 *Cor.* 4. 5.

3. To use our talents well, for then we must give up our accounts, *Matth.* 25. 19.

4. To perswade others as we are able, that they may escape with us at that day, 2 *Cor.* 5. 11.

5. To be frequent in the workes of mercy, for that will stand us in stead at that day, *Iames* 2.13.

6. To make conscience of every sinne, for then every secret shall come to judgement, *Eccles.* 12.14.

7. Watch and pray now, that we may escape then, *Luke* 21. compare verse 27. with 36.

8. To repent speedily, and seriously, because there is a day of judgement, *Act.* 13.30,31.

9. To grow in love now, that we may have boldnesse at that day, 1 *Iohn* 4.17.

10. To account all things dung, that we may winne Christ, and at that day be clothed with his righteousnesse, *Phil.* 3.9,10.

From spirituall judgements, learne,

1. They are not most happy, that doe escape temporall judgements onely.

2. Labour for eye-salve, and inward moysture, and softnesse of heart.

3. Pray most against spirituall judgements.

4. Honour God with that light you have received least he give you over to spiritual judgements, *Rom.* 1.21.

From temporall judgements, learne,

1. Sinne brings these evils, *Psal.* 107.34.

2. Let us judge our selves, this is the best way to escape, 1 *Cor.* 11.31.

3. The worst members are wicked men in a Church or State; it is they that doe pull downe judgements.

Thus I have declared, the Lord my rocke is just, *and no iniquity is in him, Psal.* 92.16. and I farther conclude from his Justice,

1. That no good shall goe unrewarded, for God is not unjust to forget it, *Heb.* 6.10.

2. Our sinnes shall be pardoned, if we confesse them, 1 *Iohn* 1.9.

3. Our prayers shall be heard, *Psal.* 143.1.

4. Our wrongs shall be revenged, 2 *Thess.* 1.6.

Fifthly,

Fifthly, *Questions answered.* *Sect.* 5.

IS it just to abate workmen, as some shop-keepers doe? *Quest.* 1.

No, it is unjust, having promised so much in bargaine, and the workman deserves so much by labour. The master of the vineyard paid what he agreed for, and said, *Friend, I doe thee no wrong:* had he given lesse then he bargained for, he had done him wrong. This pinching of poore men, and abating them, is from covetousnesse and cruelty, and a beginning of oppression. *Answ.* Mat. 20. 13. 14

May Stewards spend of their masters stocke, and yet be just? *Quest.* 2.

No: unlesse for their masters advantage, and with their allowance: Nor must they, if their master allow them to spend a pinte of wine, call for a quart; but be as frugall for their masters in their bargains, as they would be for themselves; and save their masters money, as they doe their owne, because God sees them. *Answ.*

Is it lawfull for a tradesman to keepe back some stuffe left of a garment, because the customer will abate him in his bill? *Quest.* 3.

Hard miserable paymasters make men unjust, and then complaine of others, when themselves enforce them: yet to keepe backe the stuffe on a supposition of abatement, is unjust, for it is none of their owne, and we are not to withhold the good from the owner; he is the owner that bought it, not the workman that keeps it. *Answ.* Prov. 3. 27.

Is it just to feast our friends with much cost, and in workes of mercy to be very scanty? *Quest.* 4.

Our workes of mercy should exceed our courtesies: Christ saith, Invite the poore, the maimed, the blinde; not thy rich neighbours. He would have our expence goe in mercy most, not in costly feasting. Rich men may lawfully feast the rich: but if they be often in feasting, *Answ.*

sting, and seldome and parcimonious in almes, then it is not just.

Quest. 7. Is it lawfull to make as much of a commodity as we can? is it just so to doe?

Answ. Wee would not have another doe so to us when wee come to buy. A reasonable gaine is just; but to worke on the need or ignorance of the buyer, by excessive price, is unjust.

Quest. 8. Is it just for a private man to neglect his calling, and to fall to study?

Answ. If his family want by his absence, it is unjust; but to spend vacant time, which others doe in drinking and gaming, then it is just. Of such a man I say, as the waterman in the boat, Sir, I pray sit a little more to the right hand; anon, Sir, a little more to the left hand: so it may be said to such a man, when he neglects his calling, Sir, a little more to the left hand; and when hee is too eager about the world, or weary, Sir, a little more to the right hand; your studie will refresh you; as the day followes the night, and the night followes the day, so studie and labour will one sweeten the other.

Quest. 9. Is it just to revenge our wrongs?

Answ. No: we are not to recompence evill for evill, *Rom.* 12. 19. Because,

1. Vengeance doth belong to God, *Psal.* 94. 1.
2. He takes vengeance without perturbations.
3. He being the Iudge of the world, will take vengeance justly, being most wise, and most righteous.
4. We revenging our wrongs, may cause the Lord to spare our enemy, and punish us.

Quest. 10. Is it lawfull to love another woman more than the wife, because the other is more godly?

Answ. Not with a matrimoniall love; the Wife must have the preheminence in the affections above all others, because of the neareneſſe of relation, and covenant in Marriage. I may love others as they are Christians, but with

with a sociable love and familiarity; I must respect none equall to my wife.

Is it just to weare brave clothes, when men owe more than they can pay? *Quest.* 11.

Some there are whose clothes are their credit, and they are betrusted for their outward shew: they may have some probability to pay their Debts, and so for a time save their credit: But if they have no good ground to pay debts due already, it is but injustice to make a shew to be trusted farther, it is just to strike saile. *Answ.*

Of Life.

1. *What Life is.*
2. *Of the life of Creatures.*
3. *Of the life of God.*
4. *Applications to edifie.*
5. *Questions answered.*

First, *What Life is.* *Sect.* 1.

LIfe, is to have motion and activenesse, opposed to deadnesse and lumpishnesse. There is a living Spring, a live Tree, a live Man. Life is operative, and excellent; a live worme is more excellent than all the Gold in the World, though gold be more usefull: A live Dogge, saith the wise man, is better than a dead Lyon, one live soldier is more excellent than an Army of the dead, and slaine. It was the live Child that the two Harlot strove about; it is life that wee all strive to maintaine, and prolong; life is as the first figure in Arithmatick, number as much as you will, it is the greatest.

Second-

Sect. 2.

Secondly, *of the life of the creatures.*

THere is a vegetive life of Trees, and Roots, and Hearbs, part in the Earth, part in the Ayre: there is a ſenſitive life of Beaſts, Fowles, and Fiſhes; there is a rationall life of Angels, and Men: the Angels life is moſt excellent of all Creatures being ſpirituall, holy without wearineſſe, or want, or labour, or miſery; a glorious and immortall life. The life of man hath three degrees: firſt, in the wombe; ſecondly, in the world; thirdly, in Heaven. The life in the wombe is ſecret in the conveyance, and ſecret in the continuance. *Eccleſiaſtes* 11. 5. The life in the world is a life of action: *Rom* 2. 6. The life in Heaven is a life of viſion, or contemplation. *Iohn* 17. 24. *Matth.* 5 8. *Then ſhall we be as the Angels*, Mat. 22. 30. *which doe behold the face of God.* Mat. 18. 10. The life in the wombe is ſecret, and little can be ſaid of it: The life in the world is either common to all, being a life of nature; or ſpeciall to the Saints, called a life of grace.

Of the the life of Nature.

The life of Nature is exerciſed about ſuch things as the ſtrength of Nature can act: All men attaine not to the ſame operations, nor is the ſame man alwayes alike: ſome men excell others in their actions, and the ſame man excells himſelfe in time by exerciſe and experience. This naturall life is exerciſed in the ſeverall faculties of the ſoule, as Underſtanding, Will, Memory, and Affections. Some by ſtudy and induſtry attaine to the knowledge of the heavenly Spheares, and celeſtiall Orbes which we doe call *Aſtronomy.* Some have knowledge of the terreſtriall Globe, which is called *Geography:* Theſe ſay, that the World is divided into foure parts, *Africa*, *Aſia*, *Europe*, and *America.* Some attaine to Arithmaticke, others to Muſick inſtrumentall and vocall, and

and excell the melodious birds: Some attained to *Printing* after they had long used *Writing*. First men wrote on ashes with the Finger, as some report; then on barks of Trees with Knives, then on stones with Iron, then on Parchment with Canes, lastly, on Paper with quills. Their Inke at first was the juyce of a Fish, then the juyce of Mulberries, then they used Chimney-foote: now men use Gumme, Gaules, and Copperas. Man in this life of Nature acts on the Stage of this World divers acts of Wisedome, Art, and Invention; many Martiall inventions, and warlike exploits; rares Cures in Physick, and shews great cunning in Navigation; policy in governments, curious Art in Workmanship, profoundnesse in Rethoricke, deepe Arguments in Logicke; I give a *Compendium*, it requires a *Volume*.

Of the life of Grace.

The life of grace none live, but those that are quickned from a spirituall death. *Ephes.* 2. 1. Naturall men are spiritually dead: When God converts a soule, hee puts a new life into it; that now a man lives to God intentially, spiritually, and constantly.

1. Intentially, a man intends and purposes to live to God, whose servant he is. 1. *Cor.* 6. 20.

2. Spiritually; this life of grace is godly and religious, holy, heavenly, and spirituall. *Rom.* 8. 1. This life of grace makes them spirituall minded and affected, spirituall and heavenly in duties, as in prayer, hearing, reading, and receiving the Sacraments, &c.

3. Grace makes us to live to God constantly; against this life of grace heresies, nor afflictions, nor pleasures can prevaile: *Acts* 11. 23. they cleave fast to the Lord. A man that lives to God, would not change the condition thereof with a worldly man, though he were a Lord, or Prince. This life of grace is a life of knowledge, which doth change him: 2. *Cor.* 3. 18. A life of joy, which

doth strengthen him: *Nehemiah* 8.10. A life of hope, which doth purge him: 1. *John* 3. 3.

This life of grace is most excellent, most honourable, and most comfortable.

1. Most excellent in conveyance, they have it derived from Christ: *He is the fountaine from whence spirituall life comes*: It is the life of the most excellent persons. This life makes Gods children excell others; others live onely a life of nature, but they live a life of grace; they have grace to restraine them, grace to renew them, grace to comfort them, grace to strengthen and quicken them.

Prov. 12.26. *Psal.* 16. 3.

2. The life of grace is most honourable: Two things doe bring honour, one, to doe that is hard; the other, to doe that which is profitable. Hee that lives a life of grace, doth hard things; he subdues himselfe, workes out his salvation, increases dayly his assurance, edifies his brethren; and in this imployment is honourable. He that lives to God, is one of his servants, hath admittance into his favour, is beautified with graces and vertues, such honour have his Saints.

3. This life of grace is most comfortable; the comforts of naturall men are but as the light of the Moone, inferiour at the best, and alwayes mutable. Those which doe live to God, are neare him, and the light of his countenance shines upon them: And hence it is, that they have more joy than worldly men. *Psal.* 4.7. They have communion with God, this makes Heaven joyfull; their actions are godly, and be as seeds of joy; they are the most comfortable people, and have the greatest grounds of joy; they have a sweet possession, and a large reversion.

Of the life of glory.

The life of grace ends in a life of glory: the people of God shall be glorious, and shine in the Kingdome of their

their Father. This life is called *Eternall life*. Marke 10. 30. Iohn 3. 16. This life the Scriptures reveale; we are to beleeve it as an article of out Creed, we beleeve everlasting life: were there not such a life, the professors of the Gospell, and the Martyrs had beene of all others most miserable. 1. *Cor.* 15. 19. The Heathen Poets ghessed at it, comparing it to the *Elizean* fields.

This life of Glory is a blessed life, having the enjoyment of God the chiefe good, the onely good: There is joy, pleasures, riches, rest, blessed company; there is no interruption of happinesse, no sinne, no sicknesse, no want, no sorrow, no teares: 'Tis a glorious life.

Thirdly, *Of the Life of God.*

Sect. 3.

THe Life of God is essentiall; God is life. This life is eternall, independant, full of joy and felicity; the fountaine of life, all life is derived from him, both naturall,* spirituall,* and eternall.*

*Iohn 1.
*Ephes. 2. 1.
*Rom. 6. *ult.*

The testimonies of Scripture. *Dent.* 32. 40. *I live for ever.* Psal. 42. 2. *My soule thirsteth for God, for the living God. Dan.* 6. 20. *The servant of the living God.* 1. Thes. 1. 9. *To serve the living and true God.* Heb. 3. 12. *To depart from the living God.* Heb. 10. 11.

Fourthly, *Applications to edifie.*

Sect. 4.

1. EArnestly to desire the living God, to thirst after him. *Psal.* 42. A thirst hath three things: first, a vehement desire. Secondly, a present supply. Thirdly, a little will not satisfie.

We must desire to enjoy the living God with a great desire, a restlesnesse till we injoy him, and have the light of his countenance to shine abundantly upon us.

2. We should adhere and cleave to the living God, *Heb.* 3. 12. Never depart from him, who is the fountaine of life: we must cleave to him by faith, and not depart from him by infidelity.

3. To take heed we provoke him not to wrath; hee is not as the dumbe Idols, nor as the carelesse magistrates, he is the living God, lively to pierce into our hearts to finde our faults, and lively to punish us; 'tis fearefull to fall into his hands. *Heb.* 10. 31.

4. To learne to trust in him for a supply of al our wants; *tis the living God that gives us all things we doe enjoy.*

5. To labour for his favour which liveth for ever: great men die, & their servants are left to shift for themselves; but this Lord lives for ever, and when his servants end t. his life, he gives them eternall life. *Rom.* 6. last *verse.*

Fifthly, *Questions resolved.*

Sect. 5.

Quest. 1. WHy doe men so much desire naturall life?

Answ. 1. Because all honours and pleasures are of no worth, unlesse we have life.

2. Nature abhorres a dissolution.

3. Life is a blessing promised in the word.

4. Life is our time to lay our foundation for happines.

Quest. 2. What course shall a man take to make his whole life hereafter more happy?

Answ. First, let him get more holinesse, for holinesse and happinesse are copulative. *Revel.* 20. 6. Secondly, let him learne Gods providence, and be perswaded all shall worke together for the best. Thirdly, unloose his affections from the world, and set them on God.

Quest. 3. Doe not learned men live a life of grace?

Answ. The Regenerate doe, and none else: the second *Adam* quickens none but his members of his mysticall body.

Quest. 4. Which is best, a life of action, or of contemplation?

Answ. The life of action for doing, is better than knowing: we must be judged according to that we have done in the flesh, not according to our speculations.

Quest. 5. What is the best remedy of a liveless and lumpish disposition?

Answ. 1. To consider the evill of it; it disgraces religion, dis-hartens others, and makes us unserviceable, and dis-

poses

poſes us for tentation, diſtruſt, and deſpaire.

2. Conſider the benefit of a lively and chearefull condition; it makes us ſtrong to performe duties, it ſweetens our life, and heartens our brethren, and makes others to approve of our religion.

3. There muſt meanes be uſed to be quickned: thinke how happy we were in a cheerefull temper, endeavour to regaine that eſtate by earneſt prayer, lay to heart Gods promiſes, Gods preſence and rewards, the example of the Martyrs, their zeale, and courage, the force of their faith, the invincibleneſſe of their patience, their contempt of the world; let us warme us at their fires.

Queſt. 6. How may we come to live better?

Anſw. 1. We muſt be more baſe in our owne eyes, and more affected with our ſinnes.

2. More often to lift up our hearts to God.

3. To make it our maine worke to pleaſe God.

4. To prepare better for holy duties.

5. To out-grow our perſonall infirmities.

6. To be perſwaded we are before God whereſoever we be, and whatſoever we doe.

Of Bleſſedneſſe.

1. *What Bleſſedneſſe is.*
2. *God is moſt bleſſed.*
3. *Of the Bleſſedneſſe of Creatures.*
4. *Applications to edifie.*
5. *Queſtions reſolved*

Sect. 1. First, *what bleſſedneſſe is.*

TO be bleſſed, is to be happy, to be in felicity, to have a well being in honour, ſafety, and proſperity. Bleſſedneſſe is oppoſed to miſery; he that is happy, is not

not weary, nor in want, nor in paine : Thoſe that are happy doe renew their ſtrength, and of their happy aboundance doe relieve others; they are healthy, joyfull, honourable, wiſe, vertuous, ſucceſſefull, victorious, and this their happineſſe is ſettled, eſtabliſhed, increaſed, enlarged, and no alteration comes, but makes for their happineſſe.

Sect. 2. Secondly, *God is moſt bleſſed.*

PSalme 119.12. *Bleſſed art thou O Lord.* Marke 14.61. *Art thou the ſonne of the bleſſed?* 1. Tim. 16. *At the commandement of the Bleſſed.* God is moſt bleſſed and happy: the fountaine of bleſſedneſſe, moſt happy in himſelfe: All creatures cannot adde to his felicity; onely we acknowledge that he hath already, and 'tis our felicity to know and acknowledge the ſame: our humane conceits reach to this, that hee is happy:

1. In his poſſeſſions.
2. His Apparrell *Pſal.* 104.1,2.
3. His Attendants, the Angels.
4. His freedome; he doth what he will. *Pſal.* 105.3.
5. All his happineſſe is perpetuall.
6. All bleſſedneſſe is derived from him, as ſtreames from the fountaine.

Sect. 3. Thirdly, *the happineſſe of the Creatures.*

1. THe Angels happineſſe is a confirmed happineſſe, they were created happy, and ſo continue by confirmation.

2. The happineſſe of men, is a reſtored, a recovered happineſſe: we had happineſſe at firſt, but we loſt it; and a remnant regaine it by fore-election, effectuall calling, faith, and repentance.

3. The other creatures have a happineſſe in their kind, and

and their happinesse is that content and delight which suites with their desire, as foode, and rest, and delight, and pleasure, which the reasonable creatures desire, and looke no farther: The vegetatives happinesse is full growth, and honourable use, that is the end, and consummation of their happinesse.

Fourthly, *Applications.* *Sect.* 4.

1. THis should provoke us, and stirre us up to use our best endeavours, to attaine to the view of the blessednesse of God. The Queene of *Sheba* tooke a long journy, and was at great cost to see the wisedome, happinesse, and royalty of *Solomon*, and afterward she saw more than she expected: So if wee contemplate the blessednesse of God, we shall perceive more at the last, than at the first.

2. We are to acknowledge this blessednesse of God as *David* did, *Psal.* 119. 12. else wee shall be worse than the wicked Priests. *Marke* 14. 61. All Gods excellencies are to be acknowledged, and published; this will cause those that are miserable to flye to him, because hee hath enough for himselfe, and all that doe come unto him.

3. To sue and intreate for his favour: All desire to be happy, and they sue to have relation to great ones, whom they judge to be in felicity; and if they can get to be reteiners, or household servants, they thinke themselves in a happy condition, especially if they can get the affection of their Lord towards them above others: Gaine this, and gaine all, namely, the favour of this blessed God; then all that we have shall be sweete, all that wee want shall be supplyed with the sence of his love: whereseever we are, wee are happy; whatsoever we doe, we shall be blessed in our deed, doing it in way of obedience.

4. This

4. This shews us, who are the truely blessed and happy ones, those that are the children of the blessed God: A blessed Father he is, and his children must needs be blessed. *They are the blessed of the Lord that made Heaven and Earth.* Psal. 115. 15.

1. *They are all of them blessed.* Psal. 128. 1.

2. *They are assuredly blessed.* Psal. 128. 4.

3. Sometimes they are apparantly blessed, which is evident by their unexpected conversion, their eminent graces, and famous deliverances.

4. Sometimes they are sensibly blessed, this is known to themselves by their sweet consolations, and to others by their fervent praising of God.

5. They shall be eternally blessed; the perfection and consummation of blessednesse shall come upon them to their happinesse. *Mat.* 25. 34.

Fifthly, this should informe us to seeke blessednesse after a right manner.

1. Let us lay the foundation of our happinesse in the pardon of our sinnes. *Psal.* 32. 1, 2.

2. Seeke blessednesse by beleeving. *Luke* 1. 55. *Blessed is hee that beleeved.* Galat. 3. 9. They that are of Faith, are blessed with faithfull *Abraham*: No faith, no Christ; no Christ, no blessednesse. Happinesse is by being united to Christ by faith.

3. Labour for divine qualifications, to evidence to our selves, and others, that we are blessed here, and prepared for blessednesse hereafter: As these,

1. Poverty of spirit.

2. Pureneſse of heart.

3. Meekneſse to beare wrongs.

4. Patience to suffer.

5. Spirituall hunger and thirst, *Matth.* 5. 4. the beginning.

6. *The feare of God.* Psalme 128. 1.

7. *Meditation in Gods Law.* Psalme 1. 2.

8. *Diligence*

8. *Diligence in our places.* Mat. 24.46.
9. *Obedience to the Truth preached to us.* Luk. 11.28
10. *To be raised from our sinnes.* Revel. 20.6.
11. *To give to others.* Acts 20.25.
12. *To doe that our consciences call for, and avoide that which our consciences cry against.* Rom. 14.22.
13. *To struggle with our tentations to victory.* James 1.12.
14. *To be very watchfull & circumspect.* Rev. 16.15

Fifthly, *Questions resolved.* *Sect.* 5.

Quest. 1. WHat reason can you give, that happinesse is not in the creature?

Answ. 1. Because it cannot give satisfaction.
2. They last but a season.
3. They shelter us not from wrath.

Quest. 2. Are not your merry jocund fellows happy?

Answ. No; for their mirth is but madnesse when 'tis sinfull, and as Lightning it blasts their goodnesse, being soone past away.

Quest. 3. Were not those Heathen happy that attained to morall vertues?

Answ. They were more happy than bruitish, sensuall, ignorant, and vicious Heathen, yet not so happy as weake Christians, whose vertues proceed from justifying faith, are regulated by the Scriptures, are a part of Regeneration, and referred to the glory of God.

Quest. 4. If Christians be most happy, why are they so unchearefull?

Answ. 1. It may be their joy is inward.
2. They may be in the worke of mortification.
3. They grieve for others sinnes and miseries.
4. Some infirmities lie upon them, as the sicknesse of their soules, which hinders their joy.
5. They finde themselves soone to erre in externall

mirth, and then they are growne more circumspect, yet not male-content, nor unchearefull.

Quest. 5. If happinesse here, is to have divine qualifications, how is it that some cannot endure to heare of qualifications?

Answ. 1. Because they are led by errour, and not by Scripture.

2. They are ignorant that the same Spirit that seales them, doth qualifie them; as the same fire that gives heate, gives light.

3. They doe want qualifications themselves, and in their frenzy oppose them in others, out of their grosseneſse and ignorance.

4. They have qualifications among themselves, as

1. The qualification of Vagrants; for they will be boundlesse, and know no law for rule.

2. The qualification of Atheists, they say, God sees no sinne in the justified.

3. They have the qualification of divels, to accuse the brethren, and oppose faithfull preachers.

Thus they can admit of qualifications of abhomination, but cannot endure qualifications of sanctification.

Quest. 6. What is our happinesse at death?

Answ. 1. That we have walked before God. *Isaiah* 38.

2. That we have kept the faith.

3. *That there is prepared for us a Crowne.* 2. Tim. 4. 8.

Quest. 7. What is our happinesse after death?

Answ. 1. Our Soules shall bee accompanied to Heaven with good Angels, and good workes: the one to deliver their charge, the other to receive their reward.

2. Our bodies shall be raised at the last day in glory.

3. Both body and soule shall be freed from sinne, and ill company, and all misery, and we shall enjoy the presence of God, the fulnesse of joy with the Angels and Saints, and so be made immortally happy and blessed, beyond that we now can comprehend.

Of

Of Hatred.

1. *The description of it.*
2. *The distinctions of it: In persons, in things, in causes, in degrees.*
3. *Of Gods hating.*
4. *Applications.*
5. *Questions resolved.*

First, *What Hatred is.* *Sect.* 1.

IT is a disliking, detesting, and avoiding things contrary to us, to our nature, liking, and welfare. Hatred is of things contrary to us; as God hates sinne, being contrary to

1. His Nature.
2. His Law.
3. His Honour.

Man hates contrary to sight and feeling, as stripes, and torments, and death, and sicknesse, contrary to our being, or wel-being. So then Hatred is a disliking, a desire of separation, a detesting, a flying off that which we apprehend to be against us, and our good.

Secondly, *the distinctions of Hatred in persons.* *Sect.* 2.

IN God 'tis most pure and holy: what hee doth, is good; his will is the rule of righteousnesse: nothing is in him, or that proceeds from him, but that is most righteous, holy, and good.

Hatred in man is sometimes a lawfull affection,

*Psal.*97.11. *Yee that love the Lord, hate evill.*

Againe, there is hatred causlesse; as some hate cheese, some hate some fruites which in themselves are lovely; but the contrariety and hatred is in their natures: this is in vegetables, in beasts, & in fowles, and fishes, as between the Vine and the Colewort, betweene the Serpent and the Spider, &c.

So men of accursed natures, hate God, *Rom.* 1. hate Light, *Iohn.*3. hate good men, *Psal.*34. hate goodnesse without just cause, as *Caine* hated *Abel.*

And there is a cause makes men hate; as *Iosephs* brethren hated him, because they thought his fathers love would be removed from them to him.

So *Ahab* hated *Michaiah* because he reproved him: so the Dove hates the Hawke, and the Lambe the wolfe, because they know them their enemies, and come to devoure.

3. There is hatred of enmity, when we hate the evill, and the party, wishing him punishment or death; so evill men doe hate superiors punishing. And there is an hatred of abhomination, when wee, loving our selves or others, hate those evils of sinne or punishment that may be hurtfull to us or them.

4. As there is a distinction in persons or causes, so in things: as

1. Envy and hatred differ in the kind; hatred is in a kind in other creatures, envy is onely humane.

2 Envy ariles from some good befalne to our enemy, hatred from some ill he doth to us.

3. We hate Toads and Serpents, but envy not beasts for strength, swiftnesse, or beauty; onely we envy men.

4. Some hatred is lawfull; but no envy is lawfull.

So there is a difference betweene hatred and anger.

1. Hatred reaches to many, but anger to few most usually.

Anger, the older it growes, the weaker it is: but hatred

tred the older it growes, the stronger it is.

3. The angry man would have the party hee is angry with, to know he is angry: but he that hates, conceales his hatred often times.

4. Anger ceases, if we see misery with submission; but hatred is often cruell and brutish, and unsatisfied, unlesse it see the ruine of the party.

5. Anger is more painefull for the present, because of vehemency: but hatred is more quiet, yet doth watch an opportunity.

There is a distinction of degrees: there is dislike, hatred, and abhorring; dislike breedes hatred, and hatred growes to an abhorring, to a deadly hate.

Thirdly, *of Gods hating.* *Sect. 3.*

1. WHom he hates.
2. What he hates.

First, whom he hates.

1. He hates them that love sinne. *Psalme* 11.5.
2. He hates Lyars. *Psal.* 5.6.
3. He hates the proud. *Prov.* 16.5.
4. Those that deale Hypocritically. *Isaiah* 1. *My soule hates your new Moones.*
6. Those which deale falsly, under a pretence to give to God. *Isaiah* 61.8. *I hate robberie for burnt Offering.*

Thirdly, what God hates.

1. He hates iniquity. *Psalme* 45.
2. He hates the prayers of the wicked. *Proverbs* 15.
3. He hates Idolatry. *Psalme* 78.59.
4. He hates false weights. *Prov.* 11.1.

Sect. 4.

Fourthly, *Applications.*

1. THis shewes the misery of the wicked, the hatred of God is their portion.

2. This should stirre us up to doe the best we can, to worke our affections to hate sinne, and abhorre it.

1. Because 'tis that dishonours God. *Rom.* 2. 23.
2. 'Tis painfull and grievous. *Rom.* 7. 24.
3. It separates betweene God and us. *Isaiah* 59. 2.
4. It makes us captives. *Isaiah* 61. 1.
5. Sinnes are our debts. *Matth.* 6. 12.
6. They are our burthens. *Psal.* 40. 12.
7. They pollute us. 2. *Cor.* 7. 1.
8. They wound us. *Psal.* 41. 4.

And we should manifest our hatred,

1. By being censorious of sinne.
2. To shunne the places where it is committed.
3. By contending with it, seeking a divorce.
4. By seeking the destruction of it.
5. By rejoycing in the ruine and decay of it.
6. By being irreconcileable with it.

Sect. 3.

Fifthly, *Questions answered.*

Quest. 1. *Answ.*

WHy doe wicked men hate God?

1. He curbes them by his law.
2. He his contrary to them in his nature.
3. They looke on him, as a Judge that will punish them.

Quest. 2. *Answ.*

Why doe the wicked hate the godly?

1. God hath put an enmity betweene them.
2. They serve severall Lords.
3. They have severall dispositions.
4. The Godly by vertue get the credit from them; the difference of workes breedes hatred, as in *Caine* and *Abel.*

5. They

5. They are provoked by the divell to hate them.

Queſt. 3. What perſons are hated among men in the world?

Anſw. 1. Thoſe wch are perfidious where they are betruſted.

2. Thoſe that prove Apoſtates from that they profeſſed.

3. Thoſe which are buſie-bodies, and tale-carriers.

4. Thoſe which live idly.

5. Thoſe which make no conſcience to pay their debts.

6. Thoſe which for private gaine doe ſpoyle a Common-wealth.

7. Thoſe which bring in innovations in Religion.

8. Thoſe which live baſely, having great meanes.

9. Thoſe which oppreſſe the poore, and vexe the widow and fatherleſſe.

10. Thoſe which take baſe courſes to enrich themſelves.

Queſt. 4. How may wee get our affections more vehement againſt ſinne.

Anſw. 1. Study the nature of ſinne more, the danger and filthineſſe of it.

2. Looke on it in the effects in the end, and concluſion.

3. The more we love God, the more we hate evill, and abhorre it.

4. Humble confeſſions of our ſins with aggravation, encreaſes hatred.

5. Subſtract from the hatred of poverty, of affliction, and death, and adde to the hatred of ſinne.

Queſt. 5. How farre may we hate wicked men?

Anſw. 1. We muſt hate their ſinnes, not their perſons.

2. Hate them as they are Gods enemies, not as they are our enemies.

3. Our hatred muſt bee with hope of their converſion, not with deſpaire.

4. We muſt hate them as they diſhonour God, and would pollute us; but not with a ſeeking their deſtruction.

5. So

5. So hate them, as to pray for them; not plot against them that are evill men amongst us.

Of Love.

1. *What Love is.*
2. *Of Gods love.*
3. *Of Mans love to God.*
4. *Of Mans love to man.*
5. *Applications to edifie.*
6. *Questions resolved.*

Sect. 1. First, *What Love is.*

LOve is an affection of liking, a well-wishing: Love seekes union, and desires to enjoy the object loved: if it obtaines, then there is a joy, delight, and complacency; if the object of love be lost, or separated, then there is a sadnesse and discontent; if there be hope of regaining, then Love studies, inquires, labours, and is industrious to have former enjoyment and possession. Love is a strong affection in us, it labours, and endures, and forgives; it will be victorious.

Amor vincit omnia.

Secondly, *Of Gods love.*

Sect. 2. GOds love is essentiall; He infinitely loves himselfe, his Sonne, and Spirit, and his love is extended to all his children. 1. *John* 4.8. *God is love*; hee not onely hath love, but is love, as it is said, *I am understanding*, Prov. 18.14. As the Sunne is light, so God is love, the Fountaine of love.

Farther

Farther, consider foure things:

1. The objects of his love.
2. The liberty of his love.
3. The extent of his love.
4. The duration of it.

1. The objects of Gods love.

The objects of Gods love are, first, Christ: secondly, the Elect.

First, *Christ*; Isai. 42. 1. *His soule delights in Christ.* Matth. 3. 17. *In him he is quieted, well pleased; he onely pleases him.*

Secondly, in Christ he loves the Elect: *Colos.* 3. 12. They are beloved ones, elect, and beloved.

2. The liberty of Gods love. *Benevolentia.*

It is free; no cause in us, no cause out of himselfe. *Hosea* 15. 5. *I will love them freely.*

3. The extent of his love.

It was large and great. *John* 3. 16. *So God loved the world.* 1. John 3. 1. Behold what love, behold it with admiration, with acclamation, with gratulation: *To love them dead in sinne*, Ephes. 1. 2. *To love enemies*, Rom. 5. 10. *To those that did manifest enmity by evill workes.* Colos. 1. 21.

4. The duration.

It is an everlasting Love. Ier. 31. 3. Troubles deprive us not of his love, *Psal.* 91. 15. for hee will be with us. Infirmities cannot quench his love; for he will spare us. *Mal.* 3. 17. *Death cannot separate us from his love.* Rom. 8. 38, 39.

Thirdly, *Of Mans love to God.* *Sect.* 3.

MAns love is either naturall, or sinfull, or spirituall: Our love to God must be spirituall; but before we can thus love God, our selves must be regene-

rate. 1. *John* 4. 19. We love him, because he first loved us, and gave us grace: this love of ours to God, is a constrained love; 2. *Cor.* 5. 14. not a constraint, but by a sweet influence; as the Sunne shining on Hearbs and Flowers, doth constraine them to grow, and smell sweete. The love of God to us, is love active; the love of God in us, is love passive; he is loved of us.

2. From whence love commeth; surely the Fountaine is God. 1. *John* 4.7. *Love commeth from God:* The roote is the Spirit, the fruite is love. *Gal.* 5. 22. Gods love is manifested to us by the Holy Ghost, *Rom.* 5. 5. Then *We love him which first loved us.* 1. John 4. 19.

3. The markes of our love to God.

First, love earnestly desires his presence. *Psal.* 42. 2. This desire is compared to a thirst; wee thirst for God as the chiefe good, the onely good. This thirst requires,

1. A suitable satisfaction.
2. A present satisfaction.
3. A large satisfaction.

1. A suteable satisfaction: To offer a thirsty man a garment, or to tell him a pleasant tale, or let him heare Musicke, it is not suteable; it is drinke that he desires.

2. It is a present satisfaction: he desires not drinke to morrow, or next weeke, but presently.

3. It is a large satisfaction; a drop, or a spoonefull satisfies not, he desires a large draught: Thus love, it desires God, and none else; to enjoy him sweetly, and speedily, and largely; this is the first marke of love.

Secondly, love bewayles the absence of God; it is as death to the soule, having once enjoyed him, to want him. *Psal.* 77. 10. In the want of all things, we want God above all if we truely love him. *Psal.* 63. 1.

Thirdly, love rejoyces in his presence; by prayer wee draw neare to God, *Isai.* 55. 6. and then joy increases. *Psal.* 43. 4. Prayer brings us into his presence with a holy gladnesse. *Phil.* 1. 4.

Fourthly,

Fourthly, love makes us obedient to God: *John* 14. 15. *If yee love me, keepe my Commandements.* The more love, the more duty, obedience, and conformity to his Will.

Fifthly, when we love God, wee doe love the children of God: If we love him that begat, we doe love them begotten. 1. *John* 5. 1.

4. The promises made to them that love God.

First, they shall have mercy shewed to them, and their posterity, pardoning mercies, relieving mercies, *Exod.* 20. 6.

Secondly, they shall share in Gods affection: *Joh.* 14. 21. The Father will love them, the Sonne will love them that love Christ.

Fourthly, all shall worke for the best unto them. *Rom.* 8. 28. What can be more comfortable?

Fourthly, they shall have a crowne of life, Iames 1. 12. and a kingdome. *Iames* 2. 5. This is the portion of them that love the Lord.

Fourthly, *Of Mans love to man.* *Sect.* 4.

THE love of man to man, is either naturall, or spirituall: the naturall love is grounded on naturall Causes, either beauty, or bounty, or consanguinity; something we judge to be love-worthy that drawes the naturall affection.

Spirituall love is a peculiar among the regenerate; they love God for his owne sake, they love their enemies for his commands sake, they love his children for his Image sake: The more holy, and righteous, and heavenly minded men are, the more they love them.

Of this love to the godly, consider

1. The necessity of it.
2. The excellency of it.
3. How it is exercised.

4. The markes of true love.

5. How 'tis preserved.

First, the necessity of this love to our brethren.

1. Without this love we can have no sound devidence that we are the children of God. 1 *Iohn* 3.10.

2. We can doe no workes that God accepts without this love. 1. *Cor.* 13.1,2,3. 1. *Cor.* 16.14. *All our things must be done in love*: If love be wanting, the work is lost: love is as the salt that seasons all.

Secondly, the excellency of love.

1. The Divine Essence is love; and 'tis excellent to resemble God.

2. Love is an excellent badge of a servant and scholler of Christ, whereby they are manifested and knowne. *Iohn* 13.15.

3. 'Tis an excellent fruit of faith: *Eph.* 1.15. Faith in Christ is fruitfull in love to all the Saints.

4. 'Tis an excellent testimony of a sound convert: By this we may know wee are changed from sinne to grace. 1. *Iohn* 3.14.

5. It is excellent to have God to dwell with us: *Where love is, there God dwells.* 1. *Iohn* 4.12.

6. 'Tis as the anoynted above the rest for excellency. 1. *Pet.* 4.8. *Above all, have fervent love.* *Col.* 3.14. *Above all, put on love.*

Thirdly, how love is exercised.

1. Love seekes to be united; as soone as we love Gods children, we endeavour to joyne with them. *Act.* 9.26.

2. Love enjoying the objects, turnes to delight. *Psal.* 16.3.

3. Love casts the garment of charity to hide our brethrens infirmities. 1. *Pet.* 4.8.

4. Love edifies others. 1. *Cor.* 8.1. To edifie, is to build. Love builds artificially.

1. By pulling downe the old wall of naturall corruption.

2. Lay-

2. Laying a found foundation of faith and repentance; it will conferre with young ones, and weake ones, to helpe them, not puzzel them. *Rom.* 14.1.

3. It brings new materials from the word, and raises the building higher and higher, and strives to adde practice to knowledge, wisedome to zeale, mercy to justice, patience to diligence, reverence to assurance.

4. Love is exercised in relieving the necessities of our brethren: Love ministreth to the necessitie of the Saints. Heb. 6, 10.

Fourthly, the markes of love to our brethren.

1. True love is unfeigned, 2. *Cor.* 6.6. without dissimulation. *Rom.* 12.9.

2. 'Tis fervent: there is heate in true love, and haste to doe them good: heate hath motion. 1. *Pet.* 4.8.

3. 'Tis diligent: Love nor hatred will be idle. 1. *Thes.* 1.3. Love is laborious for them beloved. *Heb.* 6.10.

4. 'Tis constant, 'tis not as carnall lust; hot lust is soone cold, as *Ammon* to *Tamar*; but true love continues. *Heb.* 13.1.

Fifthly, how love is preserved.

1. Labour for reall, sound, effectuall love, then it will last and hold out. 1 *Cor.* 13.8. Love doth never fal away.

2. Avoyd groundlesse surmises: Love thinketh none evill. 1. *Cor.* 13.5.

3. Interprete doubtfull things charitably, as old *Iacob* did, when he saw *Iosephs* coate.

4. Harken not to every tale and report of the faults of others; the words of tale-bearers sinke deepe, and embitter our affections.

5. Give loving answers, for sweete speeches preserve love. *Iudg.* 8.2,3.

6. Sometimes let us lay aside our authority, and use entreaty to preserve love. The Epistle to *Philemon* the ninth verse.

Sect. 5.

Fifthly, *Applications to edifie.*

1. TO admire the love of God: 1 *Iohn* 3.1. both for the freenesse, greatnesse, and continuance: we admire that we cannot comprehend; such is the love of Christ, *Eph.*3.19. that it passes our knowledge.

2. If God hath so loved us, we ought to love him againe with all our heart, and minde, and strength. *Deut.* 6.6. *Matth.*22.37.

3. Let us endeavour to preserve our love to the Lord.

1. Take heede we looke not on the worlds excellency too much, and neglect divine meditations.

2. If we will preserve our love, we must preserve our acquaintance with him by daily prayer, reading, hearing. *Iob* 22.21.

3. Daily consider the worth of his love; 'tis better than life it selfe: *Psal.*63. 3. and of the effects of his love, in giving his Sonne, his Spirit, his Graces, his Promises, his consolations, this world, and the next world; this will revive our love to him.

4. 'Tis great impiety to decline in love to God; wee make as if he were not so amiable, and love-worthy as once we thought him, or that we have found something that deserves our affection more than himselfe.

If we preserve our love to God, we preserve our assurance of his love to us, we preserve our strength to performe duties, to beare crosses; we preserve in our selves a fitnesse to live, and a promptnesse to dye; preserve this, and it will preserve us.

Fourthly, concerning love to men.

1. Let us thinke of things that pertaine to love, such thoughts are both comfortable and profitable. *Phil.*4.8.

2. Pursue love, follow after it, as men that hunt, doe pursue

pursue the hare, let us follow hard to catch it, not to kill it, but enjoy it. 1. *Cor.* 14. 1.

3. Let our trading, and imployments, all our businesse and affaires be done in love. 1 *Cor.* 16. 14.

4. Let us endeavour to be found in love. *Tit.* 2. 2.

This duty is

1. Commanded. 1. *John* 3. 23.
2. Commended. 1. *Cor.* 13. 13.
3. Approved. *Rev.* 2. 19.
4. Rewarded. *Heb.* 6. 10.

And our love should be thus ordered.

1. To love God above all as the supreame, and chiefe good.

2. To love our owne soules next, as being more worth than all the world. *Matth.* 16. 6.

3. To love my neighbours soule, for that may partake of God; after that manner the body is not capable, but by participation with the soule.

4. To love my owne body above all other mens.

5. The bodies of my brethren, among them;

1. Those which are most godly.
2. Those that are of my owne nation. Gal. 6. 13. Psalme 122. 8
3. Those that are my kindred.
4. Especially those of my family. 1. *Tim.* 5. 8.
5. Above all my wife. *Gen.* 2. 24.

Sixthly, *Questions resolved.* *Sect.* 6.

WHat is the love we owe to wicked and ungodly men? *Quest.* 1.

A love of compassion, but not of approbation. *Answ.*

May we love our selves? *Quest.* 2.

We may; for wee are to love our neighbour as our selves; our selves must be the patterne to love our neighbour by: we must love our bodies, and nourish them: *Ephes.* 5. 29. And we must love our soules, and labour *Answ.*

to

to save them. *Acts* 16. 30. *Matth.* 15. 26.

Quest. 3. What love owe wee to the children of God that are dead?

Answ. 1. Honourable buriall. *Acts* 8. 2.

2. Moderate mourning. *John* 11. 33.

3. Respect to their posterity, as *David* to *Ionathan*. 2. *Sam.* 9. 4 5.

4. To speake of their good workes. *Acts* 9. 39.

Quest. 4. How come Christians to lose their first love? *Rev.* 2. 4

Answ. Losse of love to God. 1. They minde new things rather than true things.

2. They take too much worldly contentment.

3. They neglect the meanes of grace, as reading, hearing, and prayer.

4. They change their company for them that are lesse zealous.

5. They looke on the graces of others with envy, or discouragement.

Quest. 5. Why is the love of many growne so cold?

Answ. 1. Because in some it was never hot.

2. Because they see men perfidious, unjust Apostates; so abhorre them.

3. Some looke onely on the evils of men, not their good parts.

4. They finde arguments to coole their love, but none to kindle it.

Quest. 6. Must wee so love Christ, as to hate Father and Mother? Luke 14. 26.

Answ. 1. Our love should be so large to Christ, that our love to any other creature should seeme hatred to it.

2. They should see us so slight them in opposition to Christ, that they should thinke we hate them.

3. Though we honour and love them simply, yet we are to hate them comparatively.

Quest. 7. What is the love we owe to our Reverend Preachers?

Answ. 1. A love of Reverence, as they are Embassadors. 2. *Cor.* 5. 19, 20.

2. A love of maintenance, as they are painefull.
3. A love of attention, as they are teachers.
4. A love to ſtand for them, as they are oppoſed by hereticks and profane men.
5. A love of piety, to pray for them. *Coloſ.* 4. 3.
6. A love of courteſie, if wee be able, to invite them home. *Acts* 16. 15.
7. A love of complacency, to delight in them as the excellent ones. *Pſal.* 16. 3.
1. Excellent in their function, being the Lords Tribe.
2. Excellent in their gifts of holineſſe and learning.
3. Excellent in their imployment, the ſaving of ſoules. 1. *Tim.* 4. 16.
4. Excellent in their reward, a great reward. *Mat.* 10. 41.

How ſhall we preſerve love where we differ in judgement and opinion? *Queſt.* 8.

If we agree in the foundation. *Anſw.*
1. Obſerve how godly Miniſters doe agree, follow them; ſome differ in judgement, yet walke in love.
2. Let us looke on the good we ſee one in another.
4. If we meete, let us conferre of thoſe things wherein we doe not differ.
5. Let us pray one for another, ſo love may be preſerved.

How may I gaine more love, and grow therein? *Queſt.* 9.

1. Get the ſtrongeſt apprehenſion wee can of Gods love to us in Ieſus Chriſt. *Anſw.*
2. Looke on the good that wee ſee in our brethren, ponder their vertues, cover their infirmities.
3. Labour to feele the comfort of love. *Phil.* 2. 1. How doth love ſweeten our pilgrimage? To meete, and conferre in love; to comfort one another in love, makes our preſence acceptable, it adornes our profeſſion, and Religion aboundantly.

Of Patience.

1. *What Patience is.*
2. *Of the patience of God.*
3. *Of the patience of man.*
4. *Applications to edifie.*
5. *Questions resolved.*

Sect. 1. First, *What Patience is.*

THE word signifies sufferance, or forbearance. In patience are three things: First, a promptnesse, or readinesse to beare. Secondly, the act of patience in bearing. Thirdly, the duration, which is called long-suffering.

Sect. 2. Secondly, *Of the patience of God.*

THE patience of God, is his slownesse to anger, his sparing of sinners, and giving them space to repent. *Rom.* 2. 4.

There is patience and long suffering which flowes from his goodnesse; Men dayly doe provoke God, yet he forbeares.

1. Becausse he would bring men to Repentance. *Rom.* 2. 4. 2. *Pet.* 3. 9.

2. To leave wicked men inexcusable, having so long forborne them.

3. That men might be encouraged, and not despaire: thus God was patient towards *Paul*, for the example of others. 1. *Tim.* 1. 6.

Thirdly,

Thirdly, *Of patience in good men.* 1

Sect. 3.

PAtience is a gift of God, whereby they beare evils present, and looke for good things absent.

1. It is a gift of God. *Iames* 1. 17.

2. Whereby they beare evils at Gods hand, being corrections, or chastisements: Or at mens hands, being wrongs and injuries.

3. A waiting for good things absent, as the sense of Gods favour, the accomplishment of Gods promises, the consummation of future happinesse; these with patience we doe waite for.

Patience may be farther considered.

1. In the contrary to it.

2. In the causes of it.

3. In the effects.

First, in the contrary of it.

The contrary to patience is fretting, murmuring, despairing, cursing.

1. Fretting, as *Hamman*, becaus *Mordecai* bowed not to him. 2. Murmuring, as *Israel* for want of water. 3. Despairing, as *Cain* and *Iudas* for want of grace; to pray for pardon and patience, to waite for an answer. 4. Cursing, as *Goliah*, who could not refraine, till hee came within the stroke of *David*; but being impatient, cursed him before he came at him. 1. *Sam.* 17.

Secondly, consider patience in the Causes of it.

1. Patience arises from the knowledge of Gods Soveraignty, being perswaded of his disposing things below. *Psal.* 39. 2.

2. From the perswasion of Gods Wisedome, and love, that he will turne the event and conclusion to our good. *Rom.* 8. 28.

3. From hope of glory; Hope makes us patiently to waite. *Rom.* 8. 25.

Thirdly, consider patience in the effects of it.

1. It quiets the heart in the time of trouble, making those things easie, which murmuring, fretting, and impatience, doe make irksome and tedious. The same *David* that was so vexed at *Nabal*, was by patience calme at *Shemei*.

2. Patience makes us to persevere when we finde not the present good we expected; yet by patience we hold out, when others by impatience draw backe.

Sect. 4. Fourthly, *Applications to edifie.*

1. GOds Patience should lead us to repentance; God is patient towards all, some are bettered by it that have grace, they make a holy use of his gentlenesse and patience; others are licentious, because God deferres his punishmentts, and their hearts are set in them to doe evill, so they heape up wrath for themselves. Let us bee wise, and in the sunne-shine of his patience procure our owne peace, get assurance of his favour, that Gods patience may be prolonged, our wisedome commended, and our happinesse established.

2. Admire Gods patience, he came to *Adam* at the coole of the day, shewing his patience: He spared the old world 120 yeares, hee hath spared us a long time.

3. *Let us be followers of God as deare children: hee is a God of patience.* Rom. 15.

'Tis the Divell hath great wrath, and his instruments are given to rage. *Psal.* 2. 1. The Saints are commended for their patience: and though wee bee converted, and know God, yet we doe need patience. *Heb.* 10.

There is a passive obedience to suffer, 'tis patience must helpe us: If we bring miseries on our selves, then wee should exercise griefe; if God lay them on us, then use patience.

Are

Are we troubled in mind? we must be patient, and wait.
Are we scandalized in our names? we must be patient.
Have we lost our goods? we must be patient.
Are our bodies sicke? still we must be patient.
Patience is physick for all maladies, a plaister for all sores, a horse to beare all burthens.

Iob kept his patience and thankfulnesse when he lost all outward things.

4. Here see the misery of the impatient; they are as souldiers without armor, as travellers without shooes, still they are wounded and pricked: every word makes them take exception, and every small crosse becomes heavy unto them. Their ignorance and pride workes them more woe than all their miseries, and they vexe themselves more than their enemies can doe. A glasse, or a knife broke, or their dogge kicked, or a scoffe cast on them, torments them, and they are in their mindes in an uproare like the Beare-garden: they are like a sore, ever aking, and must not be touched: they are unfit for the Crosse, and farre from consolation: they cannot enjoy themselves, and are miserable wheresoever they are; alwaies in danger to be baited with the Crosse, and meete with vexations.

5. Here we may try our selves whether we have attained patience. Hath the head aked? or the childe died? or the Customer broke? or the servant proved false? hath some censured, or falsly accused us? have friends proved perfidious? is trading decayed? how doe we behave our selves? doe we vexe, and fret, and looke to secondary causes, complaining of the wickednesse of men, and wish evill to them, and fret at God under the name of hard destiny, ill fortune? doe wee seeke revenge on men, by word, or writing, or law? if we doe, wee are not yet patient.

Patience will make us say, it is the Lord, let him doe what seemes good to him.

Patience opens not the mouth discontentedly, but graciously, *Psalme* 39.2. Patience blesses God in losse of all: Patience quiets us in God at the worst: 1 *Sam.* 30.6. Patience makes us, with Saint *Stephen*, pray for enemies.

Sect. 5. Fifthly, *Questions resolved.*

Quest. 1. HOw differs the Patience learned by Scripture, and the patience learned by Philosophy?

Answ. The Patience the Scripture brings, is a recompence of the study of the Scripture, and is seconded with consolation from the promises in the Scripture, and the hope of glory revealed in the Scripture. *Rom.* 15.4.

Philosophicall patience was sometimes Stoicall, to submit to that is inevitable; they wanted divine consolation and sound hope, wanting the ground thereof, the holy Scriptures.

Quest. 2. How large must our patience be extended in respect of wrongs and injuries?

Answ. Injuries are of three sorts.

1. Those small wrongs which doe displease us, 'tis our honour and credit to passe them over, *Prov.* 9.11.

If small bryers take hold of our garments, let us loosen them gently, and goe on our way.

2. A second sort that doe somewhat harme us in our persons, goods, and reputations; these we may take notice of, yet patiently beare them, and forgive them. *Iohn* 8.49.

A third sort of violent injuries of adversaries, both malicious and cruell; wee may patiently submit to God, yet use meanes by Law, or force of Armes to defend our selves.

Quest. 3. How farre should Master and Parents be patient before they correct?

Answ. 1. They should use prayer, example, and instruction amongst their servants and children.

2. Di-

2. Distinguish of faults of infirmity, the faults of improvidence, carelesnesse, and obstinacy.

3. Give warning first, and winne them by gentlenes.

4. Use correction with prayer and moderation in the last place.

Quest. 4. How if they be base and vaine people that scandalize me; how shall I be patient?

Answ. 1. They have the lesse credit, and will hardly bee beleeved.

2. It may be, yet they have not learned to speak wel.

3. Be not impatient, but use their accusations and scandalls for preventions.

4. Praises may prove more dangerous than scandalls, they are better that speake evill of us, than they that flatter us, and better to us.

5. Christ was evill spoken of, though an innocent.

6. Our patience will more vexe our adversary, than our returning word for word.

Quest. 5. How if my crosses come thicke one upon another, as *Iobs* did?

Answ. 1. Time and custome makes fooles patient; get patience timely, and speedily, by resolution, and meditation; beare all with patience, they come from God; be thankfull for them, because they are medicines; be the more patient and chearefull, because they are steppes to glory.

2. Labour to get a further interest in God, then all shall be supplyed; and we having lost all, may be patient and quiet, because we enjoy him that is better than all: The fruition of God is the maine good, the onely good; matchlesse, changelesse, alwaies, everywhere with us, above all casualties and uncertainties.

3. Be not insensible as a blocke, nor impatient, as without faith and hope: be patient as a Christian, that though he be molested, he enjoyes himselfe: *By patience we possesse our soules*, Luke 21. 19.

4. Labour for a rectified judgement, looke not with a wrong

wrong eye on others prosperity. The Iewes were impatient to heare the children cry *Hosanna*, *Matth.* 21. 15. and impatiently murmured at a supposed fault, when *Christ* went in with *Zacheus*. Errour in opinion doth much wrong others, and disquiet our selves; we having blinded eyes, shall have impatient hearts: Ignorance makes us full of mistakes; we see not good in evill. Our crosses are as *Sampsons* Lyon, there is honey of instruction in them; bitter Alloes may prove medicinable.

5. Impatience cures us not, it is not the remedy of a misery, but a procurer of a judgement. The Iewes murmured, and were impatient, their carkasses fell in the Wilderneſſe. *Achitophel* and *Judas* in their impatience hanged themselves.

Ezekiel 36. 6. Set up a Sessions in the conscience, and let us judge our selves worthy of all the sorrows of this life, and the life to come: thus abasing our soules before God, will breed in us patience and submission in all our afflictions.

7. Meditate in the Law of God continually, search the Scriptures, then we shall learne this lesson, to be patient. *Rom.* 15. 4.

8. Learne Gods providence, he disposes of all things: to be grieved at Gods ordering things, is great impiety; all creatures submit, Man onely disquiets himselfe, and is impatient.

9. Abhorre sinne, the cause of crosses; remember that crosses should prevent sinnes, and make us to forbeare pleasures, and endure troubles the more patiently.

10. By patience the Will of God is done by us, *Heb.* 10. 36. and the promises inherited. *Heb.* 6. 12. Goe on therefore, suffering his will, and waiting with patience for the inheritance.

11. Let our troubles cause us to cry to our Physitian, who will heare us, though not according to our will, yet according to our good.

12. We suffer not alone; the same afflictions, yea, worse

worse it may be, our brethren doe endure. The griefe of the Saints being indifferent, it is the easier borne; if it be great, the glory shall be greater: If it seeme hard, let us blame our tendernesse; most commonly, if it bee long, it is the lighter; if it be violent, it is the shorter: None are exempted; I shall not escape that which never any did before me. God had but one Sonne without sin, but not one without affliction.

13. Looke to Christs comming to Iudgement; then the troubled shall have rest. 2. *Thess.* 1. 6, 7. Be patient therefore, for the comming of the Iudge draweth neare. *Iames* 5. 7, 8.

14. Affect no earthly thing over-much; for we impatiently part with that which wee inordinately affected. *Ionah* too much rejoyced in his Gourd, and *David* too much affected his sonne, which made the one exceeding angry, and the other cry out, *O Absolon my sonne, my sonne.*

Quest. 6. How may I have my patience enlarged?

Answ. 1. We must pray more for it, for increase of it; our Reasons, our Arguments, our Rules, and Directions are but as Alder-guns without earnest prayer.

2. Be lesse disquieted at the smaller crosses that dayly befall us: small wheales ake, and small dust flies in our eyes; learne to say, My God will enable me to beare more than these.

3. Looke to the most noble examples, Christ endured. *Heb.* 12. The Prophets are examples. *Iames* 5.

4. Resolve for the worst, our preparations are as Armour; learne to take up the crosse by stooping for it, as well as beare it, if it be laid on us.

5. Grow dayly lesse and lesse in our owne eyes, then shall we be more patient, and willing to suffer.

6. Be sure that we affect not the praise of men, then disgraces will be lesse irkesome.

Of the Will.

1. *What it is to will.*
2. *Of the will of God.*
3. *Of Mans will.*
4. *Lessons to edifie.*
5. *Questions resolved.*

Sect. 1. First, *what it is to will.*

TO will, is to chuse, or refuse, to desire, to wish, or consent. *Phil.* 2. 13. God workes the will; that is, the motions and purposes*: When we doe pray, we do will something (*optando*) by desiring: when wee will have a servant doe any thing, we will it (*jubendo*) by commanding. The will is free, and freely wills without compulsion: we will by nature, we will well by grace; we are free to evil, but bound in respect of grace: Will properly belongs to the reasonable creature: *ubi non est ratio, ibi non est voluntas*: *Where there is not reason, there is not will.* So much what it is to will.

*Wilson.

Sect. 2. Secondly, *of the Will of God.*

THe Will of God is Essentiall, whatsoever is in God is good: *Also the will of God is his decree,* Ephes. 1. 11. *after the counsaile of his will.* Rom. 9. 15. We apprehend his will two fold; secret, and revealed. *Deut.* 29. 29. The secret will of God wee admire as a great depth, *Psal.* 36. 7. which cannot be found out*.

*Rom. 11. 33.

This

This will of God is free, absolutely free; hee wils without interruption, and with delight. Also his will is the rule of Justice, therefore things are just, because he wills them: his will is simple, with one act he wills all: his will is immutable, he alters not by accidents: his will is holy, he is not carried by corrupt reason.

Our thoughts pitch on three things concerning Gods will: The first what he will doe with us: The second, what he will doe for us: The third, what he will have us to doe: But we should mainely looke to the last, what he will have us to doe; then he will doe this with us, he will make us vessels of mercy; he will doe this for us, he will blesse us here and hereafter. Note.

What hee will have us to doe, is revealed in the Law and the Gospell; In both he wils three things.

1. He wills us all to repent.
2. He wills us to beleeve in Jesus Christ.
3. He wills us to lead a holy life.

The will of God is, that we should repent: *Acts* 17.30. The word is a returning, a waxing wise, a recovering a mans selfe: Repentance is a change of the minde, a turning from sinne to God: Repentance makes a man come to himselfe; it makes a man as it were another man, a new man. Prov. 1.23. Ezek. 18.

The will of God is, that we should beleeve in Jesus Christ: he is lifted up to save beleevers. *Iohn* 3.16. *Ioh.* 6.40. By faith we receive him, *Iohn* 1.12. as our Priest, to satisfie divine justice; as our Prophet, to be taught by his word; as our King, to be subject to his government: faith beleeves him the onely Saviour, the al-sufficient Saviour, a Saviour to me.

The will of God is, that we should live a holy life, eschewing evill and doing good, separating our selves from wickednesse, and wicked company; dedicating our selves to God and godlinesse, to walke circumspectly, to learne piety, devotion, heavenly mindednes: 1 *Thes.* 4.

This is the will of God, our holineſſe. 1. *Pet.* 1. 16. 2. *Cor.* 7. 1.

Sect. 3. Thirdly, *of Mans Will.*

MAn is ſo wholly corrupted by the fall, that hee underſtands not the things of God, 1. *Cor.* 2. 14. and his deſires are oppoſite to Gods will: 1. *Pet.* 4. 2. being ſpiritually dead, how can he will ſpirituall things? *Epheſ.* 2. 1. God offers grace, men refuſe. *Prov.* 1. 25. ſo that we have by nature no ſtrength. *Rom.* 5. 6. We have no ſufficiency to thinke, which is leſſe than to will. 2. *Cor.* 3. 5.

Sect. 4. Fourthly, *Leſſons to edifie.*

FIrſt, we ſhould labour to know Gods Will.
Secondly, we ſhould endeavour to doe Gods will.

We attaine the knowledge of Gods will,

1. By getting into the eſtate of grace, and being beleevers: for knowledge is a peculiar gift to ſuch. *Matth.* 13. 11. The Divell blindes unbeleevers. 2 *Cor.* 4. 4. The booke is cloſed to them. *Iſaiah* 28. 11. or if it be opened, they have not judgement. 1. *Cor.* 2. 14.

2. For the deſire of it, we muſt ſeparate our ſelves, *Prov.* 18. 1. ſeparate from needleſſe ſtudies, idle bookes, which are not meate for children, but ſcraps for whelps; ſeparate from vaine company, exceſſive worldly buſines, carnall pleaſures, needleſſe journies, let ſpare houres and vacant time be ſpent this way to get it.

3. We underſtand by bookes. *Dan.* 9. 2. Therefore we ſhould ſearch the Scriptures, *Iohn* 5. 39. there is the fountaine of ſaving knowledge, there we ſhould labour hard. *Prov.* 2. 2, 3, 4.

4. Wee muſt frequent the faithfull miniſtry of the word, there we ſhall be fed with knowledge and underſtanding. *Ier.* 3. 15.

5. Bee

5. Be sure prayer be not omitted. *Psal.* 119.18. wee must cry for knowledge, and call for understanding. *Prov.* 2.2,3. pray earnestly for the Spirit promised. *Luk.* 11.13. that Spirit is the Spirit of revelation. *Eph.* 1.17.

6. We must labour to be such vessels as knowledge is put into, and get these qualifications.

1. To feare God; *for his secrets are revealed to them that feare him. Psal.* 25 14.

2. To obey him, then we shal know. *Ioh.* 7.17.

3. To give up our selves wholly to his service, and to be at his disposing; then wee shall know what is his good and acceptable will. *Rom* 12.2.

7. We should propound our doubts to them able to resolve us: the Disciples gained knowledge by questioning with our Saviour apart: also Expositors, Commentaries, Dictionaries are helpes, and as buckets whereby we draw waters out of the Well of knowledge.

We should doe the will of God:

1. Because then we shall differ from Hypocrites, which speake that is good, but doe it not. *Matth.* 23.3.

2. We shall be like the Angels, which execute the will of God. *Psal.* 103.20.

3. We shall be the children of wisedome, and differ from fooles: hee that hears, and doth, is as a wise builder that built on a rocke. *Matt.* 7.24.

4. We shall be honourable, being in affinity to Christ: those that doe his will, he accounts as his kindred. *Matth.* 12.50.

5. We shall be under the promises.

First, temporall, *Isaiah.* 1.19. *If yee consent and obey, yee shall eate the good things of the Land.*

Secondly, spirituall; *The Spirit is promised to them that aske, but is given to them that obey.* Acts 5.32.

The eternall promise is made to the obedient. *Mat.* 7.21. He shall enter into heaven that doth the will of God. *Romans* 2.7. Heaven is for them that by patience

tience doe continue in well-doing.

The manner of doing Gods Will.

1. It must be done speedily: must and haste is for the great King. *Psal.* 119. *I made haste.*

2. It must be done sincerely, looking to Gods command, and presence, and reward. *Psal.* 51.8. *God loves truth in the inward parts.*

3. It must be done constantly; for the former part of our life yeelds to the latter: If we doe leave our righteousnesse, it was but seeming righteousnesse, and wee shall perish in wickednesse. *Ezek.* 18.24. Againe, it is an indignity to the Lord to leave his service; and lastly, we lose the promise which is made to perseverance. *Revel.* 2.10.

4. Gods Will must be done cheerefully; for we served sinne with great delight: God is the better Master, his worke and wages more honourable. Secondly, cheerefulnesse will evidence us to be Gods people, who are a willing people. *Psal.* 110.3. Thirdly, God accepts the will without the worke, as in *Abrahams* offering *Isaac*, but never the worke without the will. Fourthly, cheerefulnesse is acceptable, like ripe fruite soone shaken, pleasant to the eye and taste. Fifthly, uncheerefulnesse is a diabolicall service, a beastly service; we make them obey with whips, goads, and spurres. Sixthly, there is a speciall command of cheerefulnesse, *Dent.* 16. 14. and a fearefull threat against uncheerefulnesse. *Deut.* 28.47, 48.

Sect. 5. Fifthly, *Questions resolved.*

Quest. 1. HAth not Man free will by Nature?

Answ. He hath freedome to will by Nature: but to will well, it is of Grace.

Quest. 2. How is the Will of God free, seeing hee cannot will that is evill?

Liberty

Liberty to evill is not from the property, but from the defect of the will. *Answ.*

You said, *Ubi non est Ratio, ibi non est Voluntas: Where Reason is not, there is not Will.* What say you to *Rom.* 8.20. speaking of the unreasonable creature, hee saith not of his owne will? *Quest.* 3.

There is will proper, which onely the creature hath that is reasonable: there is will improper, or metaphorically, which the unreasonable creature is said to have, being *Inclinatio Naturæ*, A naturall inclination, called a Will. *Answ.*

If there be a secret will of God, how doe you know it; if you doe know it, how is it secret? *Quest.* 4.

We know there is a secret will, *Deut.* 29. 29. but wee know not the secrets of that will; but when it is manifested, then we know it either by revelation, or events. *Answ.*

Are men to looke for immediate revelations in our times, besides, or without the Scripture? *Quest.* 5.

No; the Scripture is sufficient to make the man of God perfect. 2. *Tim.* 3. 16, 17. If Revelations may be followed as a rule, then they may be written: for others, then comes another Bible, and new Penman. *Answ.*

What motions be agreeable to the Will of God? *Quest.* 6.

1. Those which are agreeable to the written Word. *Isai.* 59. *the last verse.* 2. Those which are agreeable to our callings. 3. Those which are circumstantially good for time, and place, matter, manner, and end. *Answ.*

May we expect all the revealed Will of God in so many letters and syllables expressed? *Quest.* 7.

Fundamentall points are for the most part cleare; if not fully expresst by plaine Texts, yet some are to be proved by inferences, sound consequences, and sanctified reasons: The Catholique Church, Sacrament, Trinity, Christian Sunday, and the baptizing of Infants are not proved by letters and syllables, the Preachers Doctrine and *Answ.*

and his whole Sermon may be very true, yet not in the expresse words of the Text.

Quest. 8. May not Gods children expect to be taught by Angels, or suppose an Angell or Angels appeare in some shape, or light, and speake by voyce; may it not be Gods Will manifested this way?

Answ. We must submit to Gods Ordinance, and not expect or receive another meanes. *Dives* in hell had a devillish disposition, and hee would crosse Gods Ordinance, to leave *Moses* and the Prophets, and to have his brethren instructed by one that came from the dead. *Peter*, not an Angell, must instruct and teach *Cornelius*. Acts 10. *Philip*, not an Angell, must preach to the Eunuch. *Acts* 8. In former time God spake by his Prophets; in

Note. these last dayes by his Sonne. *Heb.* 1.1. All merit belongs to his Priestly Office, all Doctrine to his Propheticall Office, and all efficacy to his Kingly Office: As Prophet he taught personally in the dayes of his flesh, being among us: when he ascended on high, hee gave gifts to men, (not Angels) to the gathering of his Saints, and edifying of his body. *Ephes.* 4. And men, (not Angels) are Embassadors to reconcile us to God. 2. *Cor.* 5.19,20.

Of the grace of God.

1. *What is meant by grace.*
2. *How we may obtaine the sence of his grace.*
3. *How we may know we are in Gods favour.*
4. *How the sence of Gods favour is preserved.*

First, *What is meant by grace.*

Sect. 1. THE Grace of God is either his free grace, 2. *Tim.* 1.9. which was before the world, called the good pleasure

pleasure of his Will, *Ephes.*1.5. or the effects of his favour in our Iustification and Sanctification. *Rom.* 5.15. 2. *Pet.*3.18. To have the grace and favour of God, is to be accepted. *Luke* 2.22. *Iesus grew in favour with God*, id est, *was accepted.* Gen.4.4. *God had respect to* Abel. *Gen.* 6.8. Noah *found grace in the eyes of the Lord*, hee had Gods favour shewed him. There is Gods grace towards us, and Gods grace in us; the first in his owne breast, the other we have by donation; the first is his grace, love, and good-will, the other the gift of his Spirit, regenerating, changing, and sanctifying; the first is the Cause, the second the Effect: Of the former I intend, Gods grace and favour to us.

Secondly, *How to attaine the sence of Gods Favour and grace.* *Sect.* 2.

WE must know that his favour is free, *Hosea* 14.5. *and none can give to him first.* Rom. 11.35. yet we are to use meanes for our owne good, that wee may get some evidence to our owne soules that wee are in his favour.

1. We must have respect to knowledge.
2. We must labour for faith.
3. We must looke to our course of life and conversation.
   1. That we avoide evill.
   2. That we doe good.
   3. That we suffer and beare the crosse.

First, we must have respect to knowledge; for the ignorant are no favorites, but rebells; *Hosea* 4.1. and though they be Gods creatures, yet they are excluded from Gods favour, *Isai.* 27.11. and shall feele Gods vengeance. 2. *Thes.*1.8. *Knowledge.*

Ignorance is not the mother of devotion, but the mother of errour, *Matth.*22.29. the mother of blood-shed,

Acts 3. 17. the mother of blasphemy, persecution, and oppression, 1. *Tim.* 1. 13. the mother of filthy lusts. 1. *Thes.* 4. 5.

Faith. Secondly, those who are in favour with God, must be beleevers: *Without faith wee cannot please God.* Heb. 11. 6. Unbeleefe brings Gods displeasure, and they are so farre from favour, that they are cast into the lake of fire. *Revel.* 21. 8.

Thirdly, we must looke to our course of life and conversation, in both active and passive obedience.

Evill avoided. First, in avoiding evill; wee must shunne the love and affection to sinne. God favours not, but hates them that love iniquity. *Psal.* 11. 5. Wee must also take heed that we doe not flatter our selves in sinne. *Deut.* 29. 19. Take heed of forgetting God, *Deut.* 32. 19. Take heed of all unrighteousnesse: *Rom.* 1. 18. These sinnes bring wrath, and are contrary to Gods Nature; He is a holy God: contrary to his Law, a holy Law: contrary to his Honour. *Rom.* 2. 23.

1. *Pet.* 1. 16. *Rom.* 7. 12.

Secondly, something must be done if we will find and feele the favour of God.

1. We must humble our selves; this way *Manasses* found favour. 2. *Chron.* 33. 12, 13.

2. We must pray earnestly. *Dan.* 9. 22.

3. Be often and serious in thanksgiving. *Psal.* 69. 30.

4. Get our hearts broken. *Psal.* 51. 17.

5. We must reforme and amend our lives. *Isai.* 1. 17.

6. Doe good, and distribute. *Heb.* 13. 16.

7. Use a Mediator for favour. *Acts* 12. 20.

Thirdly, something must be suffered: Sufferings are two-fold, the sufferings for the Church, and the sufferings of the Church: The sufferings for the Church are for expiation, or confirmation; of expiation, so *Christ* onely suffered, to satisfie Iustice, to pacifie wrath, to purge and cleanse us from sin. *Heb.* 9. 26. Sufferings for Confirmation, were the sufferings of the Martyrs; o-

thers

thers were strengthened by their death.

Sufferings of the Church are chastisements or tryalls, these are internall or external: internall, as Sathans buffetings, or trouble of conscience, because of transgressions, or else because of desertion: externall, are in body, or name, or goods.

To have sence of grace and favour in Martyrdome.

1. We must get assurance our persons are accepted.
2. We must looke to our calling to suffer.
3. Have a care we trust not in our selves.
4. Be sure the cause be good and warrantable.
5. Labour for fit qualifications, as patience, and boldnesse, and prayer for adversaries, hope of glory, cheerefulnesse, and perseverance.

In chastisements and tryals.

1. We must not slight them, nor be Stoicall.
2. We must strive against fainting. *Heb.* 12.5.
3. We must not make desperate conclusions. 1. *Sam.* 27. 1. *Psal.* 31.22.
4. We must not use unlawfull meanes; as to goe to Witches, &c.
5. Trust not in the meanes too much with *Asa*.
6. Fret not, nor murmure, but be silent. *Psal.* 39.9.
7. Limit not God meanes or time to deliver. *Psalme* 78.41.

These are Negatives: Adde these affirmatives.

1. Returne to him that smites. *Isaiah* 9.13.
2. Powre out a prayer to God. *Isaiah* 26.16.
3. Be more zealous. *Revel.* 3.19.
4. Learne to pitty others. *Heb.* 4.15.

In Sathans buffettings to keepe the sence of Godsfavour,

1. Pray earnestly.
2. Labour to see your unsufficiency.
3. Being pricked and restlesse, looke on Gods sufficiency. 2. *Cor.* 12.7,8,9,10.

In desertions,

1. Resolve to walke by faith. 2. *Cor.* 5.7.
2. Prize favour above all things. *Psal.* 63.3.
3. Waite patiently for the Lord. *Psal.* 40.1.
4. Expect consolation. *Isaiah* 54.8.
6. Resolve to cleave to God. *Iob.* 13.15.

Sect. 3. Thirdly, *how we may know we are in the favour of God.*

1 BY our Vocation: those he favoured before time, he calleth in time: *Rom.* 8.30. He calls them to holinesse here, 1. *Thes.* 4.7. and glory hereafter. 2. *Thes.* 2.14.

2. He manifests himselfe and his will to those hee favours. *Matth.* 16.17. He gives them the Spirit of revelation, *Ephes.* 1.17. whereby they perceive those mysteries which are hid from the world. *Matth.* 13.11. *Iohn* 15.15.

3. The mollifying of the heart, is a token of his favour. *Rom.* 9.18.

Sect. 4. Fourthly, *how is the sence of Gods favour preserved?*

1. BY our esteeme and prizing his favour.
2. By our carriage, in regard of relation to him.

Quest. 1. How may I know I esteeme Gods favour, and prize it at an high rate?

Answ. 1. By the streame of your thoughts, for our thoughts runne on that we doe esteeme. *Psalme* 119.127,128.

2. If we oppose Gods favour against mans malice, the one swallowes the other.

3. Our esteeme appeares by our desires, *Canticles* 1.1. We desire tokens of his love and favour.

4. We lament the losse of his favour. *Psal.* 77.10.

5. We receive his favours humbly, as of favour.

6. We desire nothing which stands not with his favor.

7. We keepe and use his blessings as favours.

8. We

8. We will not breake with him for others favour.

How may I obtaine this esteeme? *Quest. 2.*

1. Consider the excellency of it: Gods favour is the happinesse of Angels: How happy was *Adam* in Paradise when he enjoyed it? how happy were the Martyrs that felt it? how comfortable are our lives when wee do taste it? *Answ.*

2. Consider the necessity; we cannot be strong to performe duties, nor patient to beare crosses without it: the Divels are nimble and active, potent and vigilant; but what good doth all this to them, they wanting Gods favour? it is this which addes wings unto our duties, and is as oyle to our soules. *Nehem.* 8. 10.

3. Consider the benefit of Gods favour; it makes us presently happy, and like to the angels in heaven, it makes us accepted; the sence of Gods favour quickens our spirits, enlarges our hope; hope makes us industrious, we hope for perseverance, and goe on comfortably. The perswasion of Gods favour, is as the great wheele that moves all the rest; it is so beneficiall, that it is better than life, excelling life; being a peculiar, and durable, over-topping all miseries, and bringing to all felicity, to our full satisfaction at last in heaven, where the beames of his favour will make us glorious.

Lastly, his favour is preserved by our carriage, in regard of our relations to him: we have relations to him divers wayes.

1. As he is a King. *Matth.* 5. 35.
2. As he is a Master. *Col.* 4 1.
3. As he is a husband. *Hosea* 2. 19.
4. As he is a head. *Ephes.* 5. 23.
5. As he is a husbandman. *John.* 15. 1.

First, as he is a King, and we his subjects.

1. We are to rejoyce in our King. *Psal.* 149. 2.
2. To keepe his lawes, labouring to know them, and justify them to be good, by loving them, and obeying them.

3. We must fight his battailes.
4. We must keepe the Kings peace:
By yeelding to others in some cases. *Matth.* 17.27.
By gentle answers. *Iudges* 8.3.
By endeavouring to be like minded. *Rom.* 15.5.

Secondly, as he is a Master, we owe to him

1. Reverence, both inward and outward.
2. Faithfulnesse, both serving our time, using his talents for his owne advantage, and doing all his workes after his owne minde.

Thirdly, as he is a husband united to us:

1. We should diligently observe his nature.
2. Humbly acknowledge his free grace that tooke us, who had neither beauty nor dowry.
3. Expresse duty to his commands from our love.
4. Affect him with content and satisfaction.
5. Labour to imitate him as we are capable.
6. Endeavour to be cheerefull with him and before him.

Fourthly, as he is a head, and we members:

1. To acknowledge both life and wisedome is from him.
2. Follow his directions, let the head be guide.
3. Confirme to his death and resurrection.
4. Harme not, but love the poorest member.

Fifthly, as he is a husbandman:

1. Take heede of barrennesse.
2. Labour to abound in fruit. *John* 15.8.
3. Let your fruit be seasonable. *Psal.* 1.3.
4. Let your fruit be lasting. *Psal.* 92.14.

Of

Of Glory.

1. *What Glory is.*
2. *Of the glory of the creatures.*
3. *Of the glory of the Creator.*
4. *Questions resolved.*

First, *What Glory is.* Sect. 1.

GLory is excellency, dignity, honour, splendor; as the Crowne on the head, as the light to the world: we may see it by contraries and comparisons.

1. By contraries: so darkenesse is opposed to glory, for light is glorious: Weakenesse is contrary to glory, it is strength is glorious and honourable: Also shame and death are contrary to glory; but nothing more than sinne, for that deprives of glory, of endowments and excellencies, which we had originally. *Rom.* 3.23. or thus we are by sinne deprived of the glory of Communion with God, of acceptance, and by desert deprived of the glory of heaven: sinne brings on us that which is contrary to glory; as weakenesse, sickenesse, shame, death, and darkenesse.

2. We perceive glory by degrees: there is the glory of the Morning, the glory of the Moone, the glory of the Sunne: The Starres differ in glory, men differ in dignity and glory. So much what glory is.

Secondly, *Of the glory of Creatures.* Sect. 2.

WE may consider the creatures, either celestiall or terrestriall: the celestiall are the Angels, or the heavens; the heavens either invisible or visible, and elementary,

mentary, as is above our heads with their ornaments.

1. Of the glory of Angels; the Lord is the God of glory, *Acts* 7.1. and these doe stand as his hoste round about him, and the raies of his glory shines on them, and makes them exceeding glorious: These Angels have sixe wings, with two wings they cover their faces, not able to behold Gods glory; with two they cover their feete, so that we that are mortalls cannot behold their glory; with the other two wings they flie with a glorious swiftnesse. They are said two have foure heads, and the one is as a man, for they are most honorable for wisedome; the other as a Bull, for they are glorious for strength; the third is as an Eagle, for they have a glorious expedition and celerity in their messages: the fourth head is as a Lyon, for they have a glorious courage.

2. Of the glory of the invisible heavens: It outstrips our conceits, capacities, and inventions. Tis the Court of the glorious God: compared to a City whose gates are pearles: whose walls precious stones: the streets gold: the inhabitants are Kings, there is the glory of Gods presence: all is light and day, and no darknesse nor night; 'tis the kingdome of glory, there are Crownes of glory laid up for vessels of mercy prepared for glory.

3. Of the glory of the visible heavens: the heavens have the preheminence, and are the most excellent; the waters excell the earth, the aire excells the water, and the heavens for largenesse, clearenesse, pureneſse, excell all under them: and have this honor to declare the glory of God, *Psal.*19.1.

4. The ornaments of heaven are glorious: the sunne is glorious in magnitude, brightnesse, swiftnesse, efficacy, and operation: enlightning and heating the aire: exhaling the waters: quickning the earth, and making fruitfull the earth, with trees, herbes, and plants, &c.

The

The Moone hath her glory, though it be borrowed, and her excellency appeares in the darke, when we most need her light: in the Canticles her faireneſſe is commended, and ſhee is one of the glorious workes of God. 1. Cor. 15.

The Starres have glory differing one from another: and adorne the heavens with their beſpangled brightneſſe, like a curious embroydered Canopy: glorious to our eyes.

The Earth hath the glory of ſtability, riches, and variety: among all that are taken out of it, man is a glorious peece of workmanſhip, whoſe foundation was in the duſt: young mens glory is their ſtrength, and the glory of the aged is the gray-head, Princes have their glory, and great men according to their dignity; but among men none have the glory and honor like to the regenerate man: he is honorable by faith, *Iohn* 1. 12. and is glorious within, they are changed from glory to glory, 2. *Cor.* 3. they have a glorious head, *Iames* 2. 1. a glorious guard, *Heb.* 1. laſt verſ. glorious food, Gods ordinances: glorious apparell, Chriſts righteouſneſſe; they are called the glory, *Iſai.* 4. 5. the ſpirit of glory reſts on them, 1. *Pet.* 4. they are heires of glory.

The Sea hath his glory, for largeneſſe, and terribleneſſe, and ſtrength, carrying the mighty ſhips: there ſports the great Leviathan, and there are fiſhes innumerable; The ſea hath his proud waves of great height and quantity, yet is honorable for this, that it keeps within his bounds at the Creators command.

Thirdly, *Of the glory of the Creator.* *Sect.* 3.

HIs glory is eſſential, he is clothed with Majeſty and glory, *Pſ.* 104. 1, ſo glorious is the Lord that the very angels cover their faces before him: The Father is called the God of glory, *Acts* 7. 1, if the whole Trinity be

there meant, the Father is not excluded; Christ is called our glorious Lord Iesus Christ, *Iames* 2.1. The holy Ghost is called the spirit of glory, 1. *Pet.*4.14. all the glory in the creatures is but as a drop compared with the Ocean: he had glory before there was a world, *Ioh.*17.5. and all creatures can adde nothing to his glory, for it is not capable of addition; he doth manifest his glory to the creatures, and we give him glory by taking notice of his excellency, and rendering praises and acknowledging that is in him already.

Sect. 4. Fourthly, *Questions resolved.*

Quest. 1. WHerein doe men most usually glory?

Answ. In wisedome, strength, riches, *Ier.*9.23.

Quest. Why doe men glory in their wisedome?

Answ. 1. Their wisedome and knowledge puffes them up, 1. *Cor.*8.1. *cognitio inflat*: knowledge makes them swolne and filled with winde, they looke on their bulke and bignesse, and doe forget they want the substance of faith and love.

2. They thinke by their wisedome to doe great matters, to suppresse those they would not have rise, *Exodus* 1.10.

3. When they effect their enterprises, and get into favour, or prevaile against those they hate, that they applaud their wits like those that sacrifice to their nets, *Habbak.*1.16.

Quest. 3. Why doe men glory in their strength?

Answ. 1. Because they compare themselves with those are weake and feeble.

2. They overmaster others and command them, and glory in that strength and power which subdued them.

3. They thinke to prevent and withstand those which dare oppose them.

Quest. 4. Why doe men glory in their riches.

1. Be-

1. Becauſe of the ſuppoſed good they thinke riches can procure them: as friends, places of preferments, coſtly buildings, dainty fare, many attendants and ſervitors, and to become as the great men of the earth. *Answ.*

2. Becauſe of the ſuppoſed evill they thinke riches will free them from, *Prov.* 11.11. therefore tis ſaid riches in their imagination is as a ſtrong City and a high wall to ſhelter them.

3. They have thoughts of the perpetuity of their riches to their poſterity, *Pſalm.* 49. contriving to aſſure them to their childrens children.

4. Becauſe they ſee others ſue to them, ſtand with cap and knee before them, runne and goe at their becke, affraid to diſpleaſe them; theſe cauſes make them glory in riches.

What is it to glory in God? *Queſt.* 5.

Tis to have an inward joy manifeſted by outward expreſſions, *Pſal.* 33.21. ſo the word ſignifies, and *Pſalm.* 34. 2. my ſoule ſhall glory in the Lord, 1. *Cor.* 1.31. That he that glorieth, may glory in the Lord; we muſt not arrogate to our ſelves, but all to God: he is wiſedome to our underſtanding; righteouſneſſe to juſtifie us, ſanctification to renew us, and redemption to our bodies and ſoules. *Anſw.* *Lætatur.*

1. God is our wiſedome to teach us knowledge, and give us light, 2. *Cor.* 4.6.

2. God is our ſtrength, *Pſal.* 59.17.

3. God is our riches, and our portion, *Pſalm.* 119.57. therefore we ſhould glory in him.

What is vaine glory? *Queſt.* 6.

It is when a man ſeekes his owne glory, as the end hee aimes at. *Iohn* 7.18 *He that ſpeaketh of himſelfe, ſeeketh his owne glory.* *Prov.* 25.27. To ſeeke diligently * our owne glory is no glory; glory and honour may bee enjoyed, but we muſt not ſeeke it earneſtly from men, then it is vaine; if wee ſeeke it, then it muſt be in the ſe- *Anſw.* **Perveſtigari.*

cond place moderately, orderly, else it is vaine, a fruit of the flesh, and it is sought from vaine men: it is most uncertaine, and gives no sound satisfaction being vaine.

Queſt. 7. What is the right way to seeke glory?

Anſw. 1. To abase our selves, then we shall be exalted and honoured. 1. *Pet.* 5. 6.

2. To grow stronger in faith. *John* 1. 12.

3. To practise good workes. *Matth.* 5. 16. *Acts* 10. 4.

Queſt. 8. What kinde of workes doe glorifie God?

Anſw. 1. To repent and turne from sinne. *Revel.* 16. 9.

2. To give to the poore. *Prov.* 3. 9.

3. To sanctifie the Sabbath. *Isaiah* 58. 13.

4. To praise the Lord. *Psalme* 50. last verse.

Queſt. 9. How may we know wee doe seeke the glory of God?

Anſw. 1. Though our selves be commended, wee are displeased if we see not honour redound to the Lord.

2. We are content to lose, that God may gaine honor.

3. Though our outward contentments faile, yet wee will seeke Gods glory, and serve him.

Of the Lord of Hoasts.

1. *What is meant by Hoasts.*
2. *Why God is called, The Lord of Hoasts.*
3. *Which are his Hoasts,*
4. *Questions resolved.*
5. *Applications to edifie.*

Sect. 1. First, *What is meant by Hoasts.*

THe word is a Military word: many Souldiers make an Hoast: *Sabaoth* is an army, and the army being

being well ordered, is not onely *exercitus* an Hoast; but also *ornatus*, it is an ornament; when the Souldiers keep their ranke, there is a comlinesse: so then an Hoast is an ordered multitude fit for imployment.

Secondly, *Why God is called, The Lord of Hoasts.* *Sect.* 2.

HE is so called because he is the soveraign Lord over all: the Creatures are in beautifull order at his command. *Gen.*2.1. He finished heaven and earth with all their Hoasts, and they continue to this day, and are his servants. *Psal.*119.91.

Thirdly, *which are his Hoasts.* *Sect.* 3.

1. IN generall all creatures; God is the great generall, and all creatures are his hoasts to execute his will. *Gen.*2.1.

2. In particular, Angels are his hoast: *Gen.* 32. 2. The Angels met *Iacob*, and he said, *This is Gods Hoast.* Psal.103.21. *Blesse the Lord all yee his Hoasts.* 1. Kings 22.19. *The Hoasts of heaven stand round about the Lord*: These are *exercituum Cælestium, heavenly Souldiers.*

3. The Sun, Moone, and Starres are his Hoast. *Deut.* 4.19. Herein *Manasses* transgressed. 2. *King.*21.3. This is Gods Hoast to serve us, we are not to serve them.

4. Men are his Hoast: *Exod.* 12.41. The same day departed the armies of the Lord from the Land of *Egypt*, the same day, in the body of the day, openly: for God had said to *Moses* and *Aaron*; *Bring out the sons of Israel according to their armies*, Numb. 33.3. *Exod.* 6.26. 1. *Sam.*17.45. *Goliah* railed against the hoast of the living God.

5. The unreasonable creatures are his hoast, as Frogs, Lice. *Exod.*8. So Caterpillars, and Cankar-wormes, Grashoppers, &c. are his hoast.

Sect. 4.

Fourthly, *Questions resolved.*

Quest. 1. WHich is the chiefe hoast of God?

Answ. The Angels, these are his royall hoast; one of them in a night slew 185000 men. 1. *Kings* 19. 35. Wisedome and strength are for the warre: and these soldiers are admirable for wisedome, 2. *Sam.* 14.20. and excellent for strength. *Psal.* 103.20. God hath of these two myriades: twice ten thousand. *Psal.* 68.17. Twice tenne thousand thousands, *Dan.* 7.10. For number they are numberlesse. *Heb.* 12.22.

Quest. 2. God is said to be the God of peace: *Heb.* 13.20. *Rom.* 16.20. how is he then the Lord of hoasts?

Answ. He is the God of peace to his Church, yet the Lord of hoasts for his Church. A Prince may be at peace with his owne subjects, yet at warre with his and their enemies: Hee is the Lord of Hoasts, yet with us, *Psalme* 46.7.

Quest. 3. Is warre lawfull, or no?

Answ. Yea, it is lawfull; for God directs them concerning warre: *Deut.* 20. and approved a Stratagem of warre. *Iosuah* 8.4,5,6. compared with *verse* 18. *Abraham* rescued *Lot* by warre; and the Judges of *Israel* saved the people often by war: God is stiled a man of war. *Exod.* 15.3. *John Baptist* taught souldiers to cast away their violence, not their weapons: there are the Lords battells, 1. *Sam.* 18.17. therefore warre is lawfull.

Quest. 4. How came warres first into the world?

Answ. By the fall of *Adam* corruption came into our hearts, and from mens lusts came warres. *Jam.* 4.1. *Caine* was the first builder of Cities: *Gen.* 4.17. and no doubt the wicked would not onely defend themselves, but offend the godly; and the godly must labour to defend themselves from *Nimrod* and his fellow hunters: and after the flood the sword was put into the hand of the Magistrate

strate to shed the blood of the murtherer: and as he must looke to the Fold within, so he must looke to the Wolfe without, and as a nursing father, preserve his people from forraigne invasion. We ghesse thus warres begunne.

Quest. 5. What is required of us as we are Christian Souldiers?

Answ. 1. That we put on the whole armour of God.

2. That we prepare to be assaulted.

3. That we turne not our backes on Sathan, for there is no armour for the backe.

4. We should be couragious; it is for the Lord, and for our salvation that we fight for.

Quest. 6. How must I fight with my enemies?

Answ. With the flesh and the world I must fight flying. 2. *Tim.* 2. 22. Flie the lusts of youth, 2. *Pet.* 1. 4. flye the corruptions of the world: but with Sathan I must fight with resistance: *James* 4. 7. 1. *Pet.* 5. 8. with both enemies I must fight praying. *Ephes.* 6. 18.

Quest. 7. What may I learne from this, that a Christian is a soldier?

Answ. 1. That our whole life is a warrefare.

2. Idle and delicate persons are no good Christians.

3. We should not be entangled in our affections with earthly contentments.

4. He that flyes at scoffes and reproaches will never fight to blood.

5. Ignorant persons are untrained, and unfit for service.

6. We must walke in our places and keepe ranke and order.

7. We must labour for unity, for united forces are strong.

8. We must follow our leader and great Captaine, Jesus Christ.

Fifthly,

Sect. 5.

Fifthly, *Applications to edifie.*

1. THis shewes the Soveraignty and Majesty of the Lord of Hoasts, who excels as head over all; all Creatures in heaven and earth are subject unto him.

This Lord of Hoasts differs from all other generalls.

1. They command a few, he commands all.

2. They command onely men and beasts, as horses and elephants: he commands windes and seas, thunder, and tempest; yea the divels.

3. They command a little time; he for ever.

4. They cannot preserve an hoast made to their hand: he makes his hoasts and keepes them.

5. They command for him; he is independant.

6. They often command unjustly; he alwaies justly.

2. Miserable is the condition of all naturall men which are not reconciled to the Lord of Hoasts: hee the soveraigne Lord is against them, they may feare he will send one of his hoast to punish them: they may feare the fire will destroy them, the water drowne them, a beast goare them, their meate choake them, the tile-stone kill them, the iron weapon slay them, and all creatures warre against them.

3. We should admire his wisedome that orders the multitudes of his armies, and causes them to keepe their appoynted places, and imployes them for their severall uses.

4. There shall be deliverance on mount Zyon, for the Lord of hoasts is with them, they shall not alwaies lie under the oppressor.

5. We are to bow and bend our hearts and soules to this high and absolute Lord: his infinite greatnesse and soveraignty requires a sutable subjection and submission.

6. We should seeke to him who is the Lord of hoasts, to goe with the armies into the field, that hee will be

with

with them, and make them wise in counsaile, and valorous for his cause; that he would crowne them with victory, and spread his owne praises, by using instruments to suppresse the pride of the enemies, and by spreading his Gospell.

7. Let us in all the victories we heare of, that are for the Churches welfare, give God all the honour and glory that we are able, by looking beyond the instruments to the Lord of hoasts, that imployes them. The horse may be prepared for the battaile, but salvation is of the Lord; therefore to him let us bow, and worship, and acknowledge his right hand, and say, the Lord hath triumphed valiantly, to him let us sing, it is the Lord of Hoasts to whom wee should give the glory and the praise, as we have a patterne. *Exod.* 15. *Judges* 5.

8. Here is comfort against Principalities and powers, the mighty enemies of our soules; the Lord of Hoasts is with us, mighty to save, through him we shall doe valiantly.

How God is made an Idoll.

1. *What an Idoll is.*
2. *How men make God an Idoll.*
3. *Their punishment that make God an Idol.*
4. *Questions resolved.*

First, *what an Idoll is.* *Sect.* 1.

AN Idoll is an unlawfull representation of a false God; an Idoll is a resemblance, figure, or shape: the making of an Idoll of a false, or Image of the true

God: either molten, carved or painted, is unlawfull, for no man ever saw his shape, if it be to make us to mind God, tis condemned, *Exod.* 32.8. and God was displeased, 1. *Cor.* 10.5.

Deut. 4.15. *Isai.* 40.

Sect. 2.

Secondly, *How men doe make God an Idoll.*

IT is impossible to turne the essence of God to an Idoll, but men are said to make God an Idoll in imagination, and in conversation; in imagination, that conceive of God to be like an Idoll, that thinke God will doe neither good nor evill: that God sees not, *Zeph.* 1.12. *Ezek.* 9.9. *Psal.* 94.7. they could conceive no otherwise of an Idoll.

Men make God an Idoll in his worship.

1. When they prepare not their hearts, nor fit their affections for his presence; they could doe no otherwaies, were they to come before an Idoll that could take no notice of their hearts.

2. When all their religion is in the Temple, there they leave their God: if they served an Idoll in the Temple he could not see their behaviour in their houses, nor have they communion with him at home, these men carry themselves as if God were an Idoll, only setled within the walls of the Temple. This is indeed the principall, but not the sole place of Gods worship.

3. When men invent wayes to worship God: and follow their owne devices and imaginations; they make God like an Idoll which cannot direct his worshippers, but they will teach him how he must be served; they could doe no more to an Idoll.

In conversation men make God an Idoll.

1. When they say it is in vaine to serve God, and to walke humbly before him: that thinke God will not reward his servants, they could thinke or say no more of an Idoll, which receives all and gives nothing.

2. When

2. When men commit horrible sins in secret, were God an Idoll they could doe no more, as if he would never call them to a reckoning.

3. That oppoſes the godly and perſecutes them: were God an Idoll then they might trouble his ſervants without feare or danger.

4. When men ſcrape together aboundance of wealth by wicked meanes, then on their ſicke bed they thinke by ſome dead workes to ſatisfie for all; as if God were an Idoll that for a few ſcraps of that is evilly gotten, would be dumbe for ever.

5. When men forſweare themſelves and call God to witneſſe to a lye: were he an Idoll that could not ſee their abomination, nor be revenged, they could doe no more againſt him.

Thirdly, *Their puniſhments that doe thus make God an Idoll.* *Sect.* 3.

1. GOD hath a baſe eſteeme of them, 1. *Sam.* 2. 30. thoſe which deſpiſe him ſhall be deſpiſed, they ſhall find him no Idoll but a living God, when they fall into his hands, *Heb.* 10. and a ſeeing God when he ſets their ſins in order before them, *Pſal.* 50.

2. They thinke he ſees not; he puniſhes them with blindneſſe, *Iſai.* 6. ſo they have eyes and ſee not; they come to his worſhip with no more preparation, then to come before an Idoll; and goe away with no more bleſſing then if they had bin before an Idoll.

3. They will bring in humane inventions into his worſhip, and preſcribe rules out of their owne braine, he rejects all their ſervices, and makes them looſe all their coſt and paines, and tells them their worſhip is vaine, *Iſai.* 1. *Iſai.* 66. *Mat.* 15.

4. They ſinne freely as if he were an Idoll; God lets them alone, throwes the raines on their necks, ſo they

being let alone, doe live most abominably, and fill up the measure of their sins, and heape up wrath. thus God abhors them, and gives them over to spirituall judgements; he accepts not their services, he reserves wrath for them, and reserves them for wrath; this is their punishment, it is most bitter.

Note.

Sect. 4. Fourthly, *Questions resolved.*

Quest. 1. HOw is it said an Idoll is nothing?

Answ. It is nothing in comparison of a God, it is something for matter and forme; it is nothing for divinity; it it nothing, that is spoken in contempt: it is an empty foolish vaine fiction, it is good for nothing.

Quest. 2. Where did idolatry first begin?

Answ. It is likely from the brood of *Cain* it did first arise; *Cain* he left the true God and his service, and it is probable he would worship somewhat.

Quest. 3. Why did the Jewes so often fall to idolatry.

Answ. 1. Mans nature is very prone to that sinne; therefore God gave the second commandement to restraine us.

2. They being mingled with the heathen, learned their waies, and were inticed by their example.

3. Sometimes their Princes were idolaters, then they turned for feare.

4. The idolaters had glorious deckings of their Images, this did moove the carnall to be wonne.

5. The zeale of idolaters to cut their flesh, and burne their children, was powerfull to allure them.

Quest. 4. What is the best prevention of idolatry?

Answ. 1. To be truly informed of the nature of God, that we may give to him divine worship; and not to them which by nature are no Gods. *Gal.* 4. 8. Ignorance is the mother of idolatry not devotion.

2. Consider Gods law, negative and affirmative; negative, heeforbids all divine adoration to be given to Crea-

Creatures, *Exod.* 20.4. whether in heaven, as the Sunne, Moone, and Starres, *Deut.* 4.17. or the Angels, *Revel.* 22. 9. or any Terrestriall creature whatsoever: Affirmative, Gods Law bindes us to worship him, and him onely, *Matthew* 4. 10. to call upon him in the day of trouble, *Psal.* 50.15. it is the Lord of hoasts must be worshipped, *Zach.* 14.17.

3. Consider the judgements have befallen idolaters.

1. They are punished in their soules with blindnesse, and a reprobate sence, *Isaiah* 6. *Romans* 1. 24.

2. They are punished first or last in their bodies, God lets in the enemy, *Iudges* 5. 8. *Iudges* 10. 14,15.

3. In the life to come they are shut out of heaven, 1. *Cor.* 6.9.

4. To prevent idolatry, we should shunne their society, and converse with them onely by constraint and necessity, not to choose them for lodgers in our houses, but wee are to abhorre them as vessels in whom is no pleasure, and to manifest our detestation as wee have power in our hands, *Deut.* the 13. 6, 7,8,9,10, &c.

5. To endeavour to give God a spirituall and sincere worship, by these meanes idolatry will be prevented.

How shall I give God a spirituall worship and service? *Quest.* 5.

Answ.

1. Prepare to come before him, *Psal.* 26.6.

2. From the helpe of Gods spirit to worship him.

3. From the inward affections, spiritually.

4. Lively, fervently, cheerefully.

Spirit and life is required in the service of the living and true God.

The contrary is.

1. To come carelesly without reverence.

2. To performe ſpirituall duties only from a naturall carnall heart.

3. To give only an externall worſhip.

4. To performe the duty with deadneſſe, coldneſſe, and lumpiſhneſſe.

How to conceive of God when we pray

1. *What it is to conceive.*
2. *How we muſt not conceive of God.*
3. *How we may rightly conceive of him.*
4. *Queſtions reſolved.*
5. *Applications to edifie.*

Sect. 1. First, *What it is to conceive.*

THe word ſignifies, a gathering things together: to conceive is to apprehend; conceptions they have copulations: By the way we may obſerve, unleſſe Gods ſpirit doe joyne with our ſpirit, our conceptions will prove but abortives or monſters: The foundation of the right conceiving of God muſt be by a better ſpirit then our owne, and by better light then nature affoordes us. To conceive is to apprehend, to roule in our minds, and to conclude to underſtand, & in ſome meaſure to know.

Sect. 2. Secondly, *How we muſt not conceive of God.*

1. WE muſt not conceive him out of the Trinity of perſons, as the *Turkes* doe.

2. We muſt not conceive of him after any bodily ſhape, as the *Anthrōpomorphits* did.

3. Nor conceive of him ſhut up in the Circle of heaven: as ſome kinde of Atheiſts doe.

4. Nor a God all made of mercy as ſome ignorant perſons doe.

5. Nor

5. Nor all of Iustice as some despairing persons doe.
6. Nor as a God regardes not what is done here below, as some doe that deny his providence, *Ezek.*8.
7. Nor as a forgetfull God, *Psal.*10.8.
8. Nor must we conceive of a multitude of Gods as some heathen did.
9. Nor of a superiority or inferiority in the Trinity, in respect of essence or time.
10. Nor must we conceive of God, as of a thing we can comprehend in the scantling of our thoughts or imaginations.

Thirdly, *How we may aright conceive of God.* *Sect.* 3.

1. WE must indeavour to conceive of him, as an infinite essence in Trinity of persons.
2. We must conceive of him in his attributes, as absolute, incomprehensible, eternall, immutable, invisible, omnipresent, &c.
3. We must conceive of him as a God that will become unto, through a mediatour; in himselfe he is a consuming fire, *Heb.*12. last: through Christ we have acceptance, *Heb.*13.15.
4. We must conceive of him as good, gracious, loving, mercifull, a God hearing prayers, *Psal.*65.2. delighting in prayers, *Prov.*15.8.

Fourthly, *Questions resolved.* *Sect.* 4.

Quest. 1. HOw can we conceive of him who is invisible.
Answ. We conceive of our owne soules, that they are and have being, yet we see them not. we conceive not of God in his perfection, yet a little portion we know of him, and see him as *Moses*, *Heb.*11.

Quest. 2. How can we conceive of him who is incomprehensible.
Answ. We conceive him to be, as he he hath revealed himselfe;

selfe : we conceive of him with admiration, adoration, subjection, divine reverence, &c.

Quest. 3. *May we not conceive of him in some shape?

God hath appeared to the eyes of men in some* shapes, and representations. *Ezek.* 1. *Dan.* 7?

He appeared to the capacity of his servants, yet forbids adoration to any shape. *Deut.* 4.

Quest. 4. Christ saith, the Father is greater than hee: and Saint *Paul* saith, God is Christs head: is there not superiority in the Trinity?

Answ. It is spoken in regard of Christs humanity, else hee and the father are one.

Quest. 5. Did the Fathers in the old Law know there was a Trinity?

Answ. They did: *Isaiah* writes of Trinity. *Isaiah* 61. 1. and *David. Psal.* 33. 6. The learned *Rabbins* speake of it.

Quest. 6. What false gods have men conceived of to worship and serve?

Answ. Some have worshipped and made gods of the hoast of heaven. 2. *Kings* 21. 3. The *Persians* worshipped the Sunne, the *Syrians* worshipped *Ashtaroth*, the *Philistims Dagon*, the *Moabites Chemosh*, the *Amonites Moloch*, the *Egyptians a Calfe*, the *Babilonians* an Idol named *Bell*, the *Athenians Appollo*, *Carthage* worshiped *Iuno*, the *Ephesians Diana*, the *Moores* the governours of their Countrey, the Papists the Virgine *Mary*, the *Indians* (it is said) doe worship the divell: all men doe worship something.

Quest. 7. How comes there such a mistake in the world?

Answ. 1. Man naturally is in darknesse, and stumbles at stocks and stones.

2. Man naturally is fooliſh, and beguiled with pictures, and bables, and Images.

3. Man naturally is sensuall, and desires first to see, then to worship.

Fifth-

Fifthly, *Applications to edifie.* Sect. 5.

1. THis shewes it is hard to conceive aright of God when we doe pray.

2. There must of necessity be some competent measure of knowledge in a true Worshipper.

3. Let us at wayes minde Christ our blessed mediator when we come to pray.

4. We should come with all reverence we can unto the Lord, and labour in our prayers to conceive of him, as he hath revealed himselfe.

5. So let us conceive of God that we move towards him, and desire after him: Prayer is a compound of heavenly graces; if ever we apprehend Gods favour in an especiall manner, if ever we have rapture of Spirit, joy, the light of Gods countenance, or strong assurance, it is in prayer.

Of the workes of God.

Sixe reasons why we should meditate on the workes of God.

1. BEcause his workes doe shew forth his power, *Rom.* 1.20. and his glory. *Psalme* 19.1. By steppes we ascend from the creature to the Creator, and so gaine knowledge of him.

2. It is a duty to search out the workes of God, and cheerefulnesse is required in the duty. *Psalme* 111.2.

3. Because Gods children should differ from wicked men, who regard not the workes of the Lord. *Isai.* 5.12.

4. There is danger of ruine and destruction, if men regard not Gods workes. *Psal.* 28.5,6.

5. Examples goe before us of the godly that have

meditated of Gods majesty, and of Gods workes: as in the booke of *Iob* at large, and *David. Psal.* 145.5. This is a true signe and mark of a wise man: *Psal.* 92. there it is negatively set down, an unwise man wil not consider; and 'tis affirmatively set downe, *Psal.* 107.43. *who is wise, he will observe these things.*

6. God hath made his workes for this end, that wee should behold them, *Isaiah* 40.26. and have them in remembrance. Psal. 111.4. Thus we shall be able to exalt God in our hearts, and declare his workes to others; so God will be glorified, others edified, our soules much delighted, and a weighty duty discharged, and God will recompence us with revealing his loving kindnesse to us. *Psal.* 107.43.

Of the worke of Creation.

1. *Who created all things.*
2. *Whereof all things are made.*
3. *The time when they were made.*
4. *For what end all things were made.*

Sect. 1.

First, *who made all things.*

THe maker of all things is God: it is his prerogative to create. *Gen.* 1.1. God made heaven and earth. *Col.* 1.16. his workes are visible and invisible.

1. Creation is a worke of the whole Trinity.
2. All was made by the power of his word.
3. In wisedome all was made.

First, creation is a worke of the Trinity: as appeares.

1. The Father created, *Ephes.* 3.9. who created all things by Jesus Christ.

2. The

2. The Sonne created. *Coloss.*1.16. *Heb.*1.10.

3. The Holy Ghost created. *Iob.*26.13. *Iob.*33.4.

Secondly, all was made by his word: Gods word is either, first substantiall, or secondly written, or thirdly operative: Though God made all by his substantiall word, yet that is not meant, when he saith, let there bee this, or that; for the operative word was in time, the substantiall word was eternall: the word was a willing things to bee, not a sounding of syllables: so that without toylsomnesse, with great facility God created all things: he spake the word, and it was done. Psal.33.9.

3. In wisdome all was made. Prov.3.19. *Iehova sapientia fundavit terram, statuit cœlos intelligentia.* Psal. 104.24.

1. God makes the creatures without sence: these are superior: as the light, the firmament, and ornaments of heaven: as Sunne, Moone, and Starres: or inferiour, as the seas, earth, trees, and plants.

2. He makes the sensitive creatures, as beasts, fishes, and fowles: then the reasonable creatures, man and woman: Some creatures have matter and forme and generation, as men: some no generation, as the heavens, and sunne, &c. some have distinct formes without matter, as Angels: some are bodies without immortall spirits, as beasts: some are immortall spirits without bodies, as Angels: some are immortall spirits and bodies, as men.

Reflections.

A desire of 1. Contemplation.

1. Let me lift up mine eyes, and behold who hath made all these things, (*a*) and bringeth out their armies by number, and calleth them by their names: then shall I see his eternall power and god-head by his visible works. (*b*) and let me cast my thoughts on the sea where goe the great ships (*c*) and are creatures innumerable: there is the great *Leviathan* that sports himselfe in the waters, which God hath kept in with bankes by his decree: (*d*) let me looke on this earth hanging in the aire (*e*)

(*a*) Isai.40.29

(*b*) Rom.1.20

(*c*) Ps.104.26

(*d*) Iob 38.11

(*e*) Job 26.7

the foot-stoole of my Creator, (*f*) and then break out to admiration and say:

(*f*) Isai. 66. 1.

2. Admiratiõ.

2. O Lord how wonderfull are thy works? in wisdome hast thou made them all: (*g*) when I behold the heavens, the workes of thy hands, the moone, and the starres, (*h*) then I thinke thou hast got thee an excellent name, and renowne in all the world: and for my owne part, I give glory to thee, and acknowledge none is like to thee; none can doe thy workes. *Psal.* 86. 8.

(*g*) Psal. 104. 24.

(*h*) Psal. 8. 3.

3. Supplication.

3. O Lord my Creator, enable me to remember thee now in my youth before the evill day doth come; (*i*) with such a remembrance, as to turne to thee; (*k*) and doe thou remember me with the favour of thy people: (*l*) thy hands have made me, and fashioned me: oh give me understanding; (*m*) and thou which first didst create me, doe thou new make me; grant that I may be a new creature: (*n*) Create in me a new heart, (*o*) and renew me in the spirit of my minde, (*p*) that I may serve thee with gladnesse and cheerefulnesse, for thou hast made us, and not we our selves: (*q*) I am thine by creation: oh make me thine by redemption and grace.

(*i*) Eccl. 12. 1.
(*k*) Psal. 22. 27.
(*l*) Psal. 106. 4.
(*m*) Ps. 119. 73.
(*n*) 2 Cor. 5. 17.
(*o*) Psal 51. 10.
(*p*) Eph. 4. 23.
(*q*) Psal. 100. 2, 3.

4. Gratulatiõ.

4. Fill my heart with thy praises, that thy noble workes being in my eyes, thy high acts may be in my mouth, and I may often say, thou art worthy to receive honour, and glory, and power, for thou hast created all things: (*r*) let me ever bee resolute to praise thee: as for the workes of creation in the generall; so for forming my selfe in particular: (*s*) thou hast cloathed me with skinne and flesh, and united my bones and sinewes: (*t*) I praise thee for my being, for my well-being: O let me praise thee in an everlasting well-being.

(*r*) Rev. 4. 11.
(*s*) Psa. 139. 14.
(*t*) Iob 10. 11.

5. Resignation.

5. Thou hast made me, and put a living soule within me, and set me on the earth to live, and breath a short time, and then thou wilt bring me to death, the house of all the living: (*u*) dust I am, and to dust I must returne (*w*) so thou hast ordeined all must dye, (*x*) because

(*u*) Iob. 30. 23.
(*w*) Gen. 3. 19.
(*x*) Heb. 9. 27.

cause all have sinned: (y) grant that all my dayes I may waite till this change come, (z) and so become wise to consider my latter end: (a) whersoever I die, or howsoever, grant I may in much assurance commit my soule into thy hands, as into the hands of a faithfull Creator. (b)

(y) Rom. 5. 12
(z) Iob 14. 14
(a) Deu 32. 29
(b) 1. Pet. 4. 19

Secondly, *Whereof God made all things.*

Sect. 2.

HE made all things of nothing: to create, is to produce something out of nothing, to worke without materials, *Heb.* 11. 3. the things we see, were not made of things which did appeare.

Reflections.

I desire

1. Had I beene trained up onely in morall Philosophy, I had learned that of nothing comes nothing: Indeed it is so in mans worke: but in my Bible I learne that of nothing come all things, it is so in Gods worke. 1. Faith.

2. What cause have I to feare and reverence this great Creator: I my selfe once was nothing, now have life, and being, and substance: oh cause me to repent, and to prize thy favour, or else I shall be at last worsethen nothing. 2. Reverence.

3. How easie is it for God to helpe his Church: he can worke without materials; if he wills the good of his people, no adverse power can hinder him. 3. Dependance

4 In me is nothing that is good; Lord create in me that may make me acceptable in thy sight, which may be to me a pledge of thy love. 4. Regeneration.

Thirdly, *The time when all things were made.*

Sect. 3.

THey were made in the beginning, *Gen.* 1. 1. there is first, eternity, secondly, time, thirdly, beginning is the entrance of time, fourthly, there is end, fifthly, there is

is everlasting, being indeed eternity; againe, eternity is before and after time; time we doe live in; beginning brings forth time, end consummates time, everlasting swallowes up time.

Reflections.

1. Discerning. 1. I see the difference of the Creator and the creatures, none is eternall but God: he had no beginning, nor shall have ending, *Psalm.* 90. 2. he is from everlasting to everlasting.

2. Consideration. 2. Once there was no time, and an end will come, and time shall be no more, *Revel.* 10. 6. In this my day cause me O Lord to consider the things belong to my peace: on this moment depends eternity; cause me wel to spend my space of time, and to take advantage of the opportunities of time, that doing thy will in this world I may in the next world be eternally happy.

3. Preparation 3. My beginning of time, was my birth; my measure of time, is my life, my end of time, is my death, my account for time, is my judgement: Oh that my waies were direct and straight, that the midst might agree with both ends; I was borne humble and meeke, and so I must dye: So let me live, O Lord, remembring the shortnesse, swiftnesse, preciousnesse, and irrecoverablenes of time: that is past, is gone; that to come, is uncertaine; time present is mine, which I desire so to spend, that it may appeare I had grace and time together.

Sect. 4.

Fourthly, *for what all things were made.*

THe blessed God made all things for his owne sake: *Prov.* 16. 4. He made them not because hee needed them; he was essentially happy without them, nor doe the Creatures adde to his glory, onely wee acknowledge that is in God already: the end God aimed at in the cretion, was to make himselfe knowne to the creatures, and that the Creatures should acknowledge him, and give him glory. Re-

Reflections.

1. What cause have I to seeke his glory as my utmost end? by such meanes as his word teacheth mee. Cause me oh Lord to confesse my sinnes, and so to give glory unto thee; to turne from sinne, that I may repent and give glory unto thee: oh worke faith in my heart, and let me be strengthened therein, that I may give glory to thee; and let my light so shine before men, that they may be stirred up to glorifie thee: grant that I may honour thee by sanctifying thy Sabbaths, and by being fruitfull in grace: let my praises glorifie thee, and my wealth, and my death, if I bee called to suffer for thy truth. 1. Seeke the glory of God.

2. Of all sinnes, to take heede of pride and vaine glory: glory belongs to God, to us shame and confusion: God will not give his glory to another, if man doe take it, it will bee his destruction. Lord purge out all pride and selfe-seeking out of my heart, and whatsoever I doe, let me labour to give thee all the honour and glory I am able. 2. Beware of Pride.

3. God aimed at his glory in the first place, in his workes: I am to aime at my glory in the last place, in all my workes: First, Gods glory must be my aime, next, I must minde my duty, and lastly, my glory, my reward: when I beginne, I must looke to the glory of God; when I worke I must looke to the rule; if I faint, or be discouraged, or indisposed, I may looke to the joy before me: the glory prepared for me being the recompence of reward. So much in generall. 3. How to aime at glory. Heb. 12, 2.

Of

Of Angels.

1. *Of their Nature.*
2. *Of their number.*
3. *Of their office.*
4. *Divers errors concerning the Angels.*
5. *Why Christ is called an Angel.*

Sect. 1.

First, *of the Nature of Angels.*

NAture is the quality, and disposition, and motion which God variously giveth to the creatures: to the heavens a firmnesse, to the sunne a brightnesse, to the water moystnesse: the stone descends, the fire ascends: men have reason, and Angels have swift motion; all by nature: the Toad is poysonous, the Serpent is wise; the Dove is meeke, all by nature. The Nature of Angels is spirituall, incorporeall, *Luke* 24. 39. without flesh and bones.

They are
1. Substances.
2. Excellent, being Spirits.
3. Invisible, being Spirits.

1. They are substances: though we cannot make dimensions to measure their length and bredth, yet wee learne they are spirituall natures, reall substances, having a true being, a distinct essence.

2. They are excellent natures, excellent for holines, (*a*) excellent for beauty, (*b*) excellent for strength, (*c*) excellent for wisedome, (*d*) excellent for swiftnesse: being said to have wings, to declare their swift motion, celerity, & expedition (*e*)

(*a*) Mark. 8. 38
(*b*) Acts 6. 15
(*c*) *Ps.* 103. 20
(*d*) 2 Sam. 14. 17.
(*e*) Isai 6. 2.

3. They

Thirdly, they are invisible; their matter and nature is so pure, that our sence is not able to discerne: if an Angell were before our eyes in the brighteſt light, with the beſt advantage we could not see him. For a corporeall view cannot apprehend a spirituall object of such an excellent nature.

Reflexions.

If the nature of Angels be so excellent, what is the Nature of the Lord of Angels? *Note.*

1. His Nature is uncreat; theirs is an excellent, but created Nature. 1. To admire Gods nature.

2. His nature is independant, the Angels nature is by participation.

3. Gods nature is his essence, and eternall; theirs is begun, once they had no being.

4. Gods nature is every where at once; theirs is by locall mutation and limitation.

5. Gods nature is Omnipotent; Angels can doe much, but they cannot doe all things.

Secondly, let me looke to Christ, and there see my advantage; he hath advanced our humane nature, uniting it to the God-head; so that those Spirits and holy natures are content to be Ministers for the good of the members of Christ. Our flesh is carried up on high; and now Christ, which is both God and Man, all the Angels of God doe worship him. *Heb.* 1. 2. To looke to Christ.

Thirdly, I am informed by the Word of God concerning my behaviour towards the Angels, both by a negative and an affirmative rule. 3. Information.

1. Negatively, I must not worship them; for it is forbidden. *Coloſ.* 2.18. *Rev.* 19.10.

2. I am not to make Angels my Mediators; for there is one God, and one Mediator, which is Christ; by him we are to offer our sacrifices. 1. *Pet.* 2.5.

3. Nor am I bound to put my trust and confidence

in Angels, nor to depend on any particular Angel for my Angel guardian.

4. Nor am I to busie my head about the *Hierarchie* of Angels, concerning their degrees and orders.

5. Nor am I to looke for audible voyces from Angels, nor visible apparisions, least I fall to phantasies and delusions; preachers, not those Angels are our instructors.

Affirmatively,

1. I am bound to beleeve the Angels are excellent creatures, of excellent natures.

2. That they are holy, pure, and perfect.

3. That they willingly doe service to the heires of salvation. *Heb.* 1. last verse.

4. We are to pray for the protection of Angels, and in thanksgiving to praise God for them.

We should be like the Angels.

1. To rejoyce at the conversion of sinners. *Luke* 15.

2. To reverence the divine Majesty like the Angels, who cover their faces before him. *Isai.* 6. 2.

3. To stand ready prest to execute the will of the Lord, as the Angels doe, *Psal.* 103. 20, 21.

4. To execute the will of God for the manner as the Angels doe; with cheerefulnesse, with sincerity, without wearinesse.

4 Consolation in Angels readinesse.

Fourthly, here I gaine comfort in respect of the Angels, five waies.

1. In respect of the Angels readinesse: they doe stand before the face of God, ready to receive a commission to take vengeance on the enemies of the Church, or to doe some service for the heires of grace: from which number I exclude not my selfe.

2. I have comfort in respect of solitarinesse: when like *Iacob* I am alone, then the blessed Angels are with me: *Iacob* had the presence of Angels, being without humane company: Faith is the evidence of things not seene: my comfort is, I beleeve this, though I see it not with my bodily eyes.

3. Com-

3. Comfort in respect of my owne weakneſſe; the Angels are ſupporters, and as nurſes to uphold me, and keepe me from dangers.

4. Comfort in reſpect of contempt; if worldlings contemne me, yet God honours me, and the Angels guard me, and I can oppoſe them, and deſpiſe their contempt with this honour.

5. Comfort, though evill ſpirits of the worſt nature doe maligne me, yet the good Angels which are of the beſt nature, are with me, and for me.

Secondly, *of their number.* *Sect.* 2.

THe Hoaſt of Angels is exceeding many: twice ten thouſand, or two myriads: *Pſal.*68.18. they cannot be numbred, becauſe they are innumerable. *Heb.*12.

Applications.
1 Admiration

1. The glory of God is in the multitude of his heavenly hoaſt: this requires my admiration.

2 Conſolation

2. Innumerable are with us, though the like for number be againſt us: this requires conſolation.

3 Expectation.

3. When I goe hence, I ſhall have abondance of ſociety with theſe innumerable Angels: this cals for my expectation.

Thirdly, *of the offive of Angels.* *Sect.* 3.

THeir Office is to ſtand before God, and to execute his will. *Pſal.*103.

1. The Angels are imployed in praiſing of God. *Iſai.* 6.3. *Pſalme* 103.21.

2. The Angels are imployed about man-kinde, in the way of puniſhment, or doing good.

Firſt, in the way of puniſhment to wicked men.

1. To blinde them, that they cannot ſee. *Gen.*19.11.

2. To ſtop them that they cannot goe. *Numb.*22.26.

3. To ſlay them that they cannot live. 2 *King.*19.15.

Secondly, the Angels doe good to the godly.

1. They defend from dangers, *Psal.* 34. 8.

2. They comfort in troubles. *Luke* 22. 23.

3. They encourage in duties. 2. *King.* 1. 15.

4. They reveale hidden misteries. *Daniel* 9. 22, 23, 24.

5. They carry their soules to heaven *Luke* 16. 22.

Reflexions.

1. If *Solomons* servants were happy that stood before *Solomon*? How happy are the Angels that doe stand before God? that I have by faith, they have by vision: they have both height and delight; the height of honour, as the great Kings servants, and are full of delight and satisfaction in his presence, where is fulnesse of joy and pleasures for evermore. *Psalme* 16. 15.

2. I will not disdaine to doe service to the poorest and lowest Christian: The Angels are ministring Spirits to heires of salvation. *Hebrewes* the first, and the last verse: It is unlawfull to worship Angels, but herein it is good to imitate them.

3. In my service for God I must not seeke my owne glory: the Angel would not suffer Saint *John* to worship him, but bids him worshippe God. *Revelations* 22. 9. God will not give his glory to another, *Isai.* 42. 8. nor should Angels or men take it from him, but say, not to us Lord, not to us, but to thy name give the praise. *Psal.* 115. 1.

Sect. 4. Fourthly, *divers errors concerning Angels.*

1. SOme held there were no Angels at all.

2. Some tell the *Hierarchie* and orders of Angels, so fall to errors and fancies, not having their ground from the Scriptures.

3. Some held Angels were to bee worshipped:

Colos.

Coloſſians 2.18. confuted *Revelations* 22.9. *See thou doe it not, &c.*

4. It is ſaid the *Indians* paint the Angels blacke, becauſe themſelves be ſo; but they be Angels of light.

5. Some make them their mediators to pray for them: confuted 1. *Tim.* 2.5. *There is one God, and one mediator, the man Chriſt Ieſus.*

Fifthly, *how Chriſt is called Angell.* Mal. 3.1. *Sect.* 5.

1. ANgels are neare God: Chriſt is nearer being God.

2. Angels are beloved: Chriſt is more beloved.

3. Angels are glorious: Chriſt is more glorious.

4. Angels give glory to God: ſo doth Chriſt. *Ioh.* 7.18.

5. Angels have appeared in humane ſhape: ſo hath Chriſt.

6. Angels have brought us comfort: ſo hath Chriſt.

7. Angels are called ſervants: ſo is Chriſt. *Iſaiah* 42.1.

8. Angels are the ſonnes of God: *Iob* 1. ſo is Chriſt. *Matth.* 3.

9. Angels have freed us from enemies: 2. *King.* 5. ſo hath Chriſt. *Luke* 1.

10. Angels are beautifull, *Act.* 6. laſt verſe: ſo is the Lord Chriſt. *Pſalme* 45.

11. Angels are very happy: ſo is Chriſt bleſſed for ever. *Rom.* 9.

12. Angels love the elect, and guard them: Chriſt loved the elect, and dyed for them.

Of the Heavens.

1. *The divers waies heaven is taken for.*
2. *Of the clearenesse of the heavens.*
3. *Of the height of the Heavens.*
4. *Of the largenesse of the heavens.*
5. *Of the firmnesse of the heavens.*
6. *Of the motion of the heavens.*
7. *Of the heavens dissolution, or redintegration.*

Sect. 1. First, *of the divers waies heaven is taken for.*

1 THe aiery region we breath in, is called heaven, & the things which live in the aire, are said to be of heaven: the Clouds of heaven, (*a*) the windes of heaven, (*b*) the Fowles of heaven. (*c*)

(*a*) Dan. 7. 14
(*b*) Dan. 7. 2.
(*c*) Mat. 13. 32

2. The elementary heavens, where the Sunne, and Moone, and Starres are. *Gen.* 1. 17.

3. The Imperiall heavens, where the Angels are, *Mat.* 6. 9. called the third heaven. 2. *Cor.* 12. 2.

4. The visible Church. *Matth.* 25. 1. *Rev.* 12. 7.

5. God himselfe. *Luke* 15. 21. *Luke* 20. 4. *Dan.* 4. 26.

6. A great height is called heaven. *Deut.* 1. 28.

Reflexions.

The first heaven I breath in, the second heaven I looke upon, the third I doe beleeve. In the first heaven are birds and clouds: in the second, the Sunne Moone and starres; in the third are Angels and Saints. The first heaven is for my sustentation, I live, and breath in it: the second is for my contemplation, I see, and admire it: the third

is for my expectation, I strive and waite for it.

In the visible Church I begin my Heaven, in communion with God I have a Heaven below: in the height of glory I looke for a Heaven above. First, let mee be heavenly ey'd, to read; secondly, heavenly minded, to contemplate; thirdly, heavenly changed, to beleeve, to convert, to be renewed.

Secondly, *Of the clearenesse of the Heavens.* *Sect.* 2.

IT is the elementary Heavens I now thinke upon; they are for clearenesse and purity compared to molten glasse. *Iob* 37.18. And the blewnesse of them to our view, is becausse of the farre-distance betweene the eye and the object.

Reflexions.

1. If Heaven be so pure that we see, how pure are the invisible Heavens, that is a pure place, called Gods holy habitation? *Deut.* 26. 15.

2. Gods dwelling is pure: He will not abide in a sinfull soule, nor with a profane heart. I must be purged, clensed, and humbled, if I will have God with me. *Isai.* 57.15.

3. If Heaven be so pure, then God himselfe is a pure and holy God. 1. *John* 3.3.

4. A pure conscience, a cleane heart, a sanctified soule is a kind of Heaven on earth. When I looke towards Heaven, and consider the pureneſse of the Element, let me desire to be pure; it is heavenly, and excelent: A legall purity I can never obtaine here, an Evangelicall purity I must endeavour after, to be cleansed from my guiltinesse by Christs blood, and from my filthinesse by his Spirit.

Thirdly,

Sect. 3.

Thirdly, *Of the height of the Heavens.*

HEaven is the Throne of God, *Matth.* 5. 34. and Thrones are on high. *Solomon* had staires to ascend to his Throne, because he sate as Judge above the people. 1. *King.* 10. 18, 19. So Gods Throne is on high: *The Heaven is high above the earth*, Psal. 103. 11. as the large circumference to the little Center: the distance is very great; men may ghesse at it, but not certainely conclude how farre it is.

Reflexions.

1. Feare.

1. What cause have I to feare the Lord? for as farre as Heaven is above the earth, so large is his mercy to them that feare him. *Psal.* 103. 11. This should enlarge my endeavour after the feare of the Lord.

2. Circumspection.

2. God sees all our actions here below; for hee dwelleth in the high Heavens, and from thence beholds us. *Psal.* 33. 14.

3. Heavenly mindednesse.

3. Though the visible Heavens be high, yet our humane flesh is carried higher. *Heb.* 4. 14. *&* 9. 24. Christ is ascended farre above all Heavens. *Ephes.* 4. 10. There I hope to come, there I desire my heart may be often. *Colos.* 3. 1.

Sect. 4.

Fourthly, *Of the largenesse of the Heavens.*

THE Heavens for their largenesse are said to bee spred out. *Iob* 37. 18. *Psal.* 104. 2. *Ier.* 51. 13. The largenesse may be demonstrated three wayes.

1. By a visible apparision; for wee can see on our Horizon but halfe of the Heavens. In the Moneth of *March*, when the Sunne riseth at 6. and sets at 6. wee then may make a tryall.

2. By an Astronomicall relation, or Geometricall collection, the Earth is large, yet it is but as the Center to the Heavens circumference.

3. By

3. By a divine conclusion, Heaven is the dwelling of the great God, and the receptacle of the Saints. *Psal.* 2. 4. *Iohn* 14. 2. Therefore the visible Heavens bee large, though not so large as the invisible.

Reflexions.

1. God is a great God; great Princes are knowne by their great Palaces: so I know God is a great God by his dwelling place.

2. I perceive a progresse from little to great, from the little wombe of my Mother, to this great world the habitation of mortals. I trust I am going from this little Terrene Globe to the large Heavens, the habitation of Angels.

3. Though the Heavens are large, yet they cannot containe God. 1. *Kings* 8. 27. God comprehends all, and is incomprehensible himselfe.

4. I may be straitned, and put in prison on earth; but when I leave earth, I shall come to a large place above the large visible Heavens, called for largenesse a Kingdome. *Luke* 12. 32.

Fifthly, *Of the firmnesse of the Heavens.* Sect. 5.

THey are called Firmament for stability: *Psal.* 19. 1. Our bodies are generated and soone corrupted, but the Heavens continue to this day. *Psal.* 119. 90, 91.

Reflexions.

1. These Heavens we see continue a long time; but the Heaven I hope for, continues without alteration to eternity. A Kingdome it is that cannot be shaken. *Heb.* 12. 28.

2. Gods Worke is excellent, being out spread, and firme. If a Brazier or Gold-smith stretch out his metall, it loses firmenesse, and growes to weakenesse. Gods workes are admirable.

3. Heaven is firme, but the Word is more firme.

Mat. 5.18. Those that looke so much on security, doe teach me where to looke for it. 2. *Pet.* 1. 19. We have a sure word of the Prophets. *Psal.* 93.

Sect. 6. Sixthly, *Of the motion of the Heavens.*

THe earth is fixed and hath foundations, *Micha.* 6. 2. and hangeth on nothing, *Iob* 26.7. but the heavens have a yeerely, monethly, daily revolutions: Astronomers hold an opinion of divers sphæres; the neereſt is the sphære of the Moone, the next where *Mercury* is, the 3. hath *Venus*, the 4. the *Sunne*. the 5. *Mars*, the 6. *Iupiter*, the 7. *Saturne*, the 8. the other *Starres*, the 9. Compasses the rest, and turne about every day: this is above common capacity; but certainly the earth turnes not round as meat on a spit, but is fixed and stands still and the heavens are in motion.

Amos 5.8.9.6

Reflexions.

1. I now have found who can make the perpetuall motion: men would doe it, God hath done it, I honour his worke, I blame mans folly.

2. It is heavenly to be in motion; it is earthly to be dull and sluggish: I desire to be ready to every good worke, *Tit.* 3.1. and to run the way of Gods Commandements, *Psal.* 119. 32.

3. I shall be of swift motion at last, 1. *Cor.* 15 44. at the resurrection.

Seventhly, *Of the heavens dissolution or redintegration.*

AT the last they shall waxe old as doth a garment, *Psa.* 102. 27. and at the last day shall passe away with a noise, 2. *Pet* 3.10. and be folded up as a booke or role, *Isa.* 34.4. *Heb.* 1.12. and shall be dissolved 2. *Pet.* 3.12. the Angels have forme, not matter, so are everlasting

lasting: we have matter and forme, generation and corruption: the heavenly spheres have matter and forme of long duration, but not for ever, whether they shall be annihilated or redentigrated; whether brought to nothing or refined and remaine with the earth, as monuments of Gods eternall power and wisedome: I am ignorant of it, and leave it to them more wise to judge.

Reflexions.

1. Oh with what detestation should I thinke of sin; It is sin hath tainted this great fabricke and will bring a dissolution.

2. There is something will stand me in stead and is of great consequence, at that time when all my silver and gold is melted, and the world burned; that is holinesse which now I must prize at a high rate, and pray and labour for it, 2. *Pet.* 3. 11.

3. If heaven must be disolved that is so firme, then my fraile weake body will soone come to a dissolution: I am earth and must returne to the earth; my time is short, I am like to the Ice which was, is, and shall be water againe.

4. Oh that my affections were above these perishing heavens, had I a lease of land as long as the heavens endure, at last my lease would burne, and the heavens faile: let me O Lord more meditate on my eternall estate, and and affect things most durable.

5. I perceive the excellency of God beyond all created nature, the heavens waxe old as a garment, and shall be changed, *Psal.* 102. 28. but thou Lord art Iehova and changest not, *Mal.* 3. 6. *Iames* 1. 17. so much of the heavens.

Of the Sunne.

The Sunne is the chiefe of the Planets, the fountaine of light, the mirth of the world, the measure of time.

1. *The Sunne is great and large.*
2. *The Sunne is swift in motion.*
3. *Of his exceeding brightnesse.*
4. *Observe the order of the Sunne.*
5. *Consider his operation.*
6. *His eclips.*

Sect. 1. First, *the Sunne is great and large.*

SOme hold the Sunne is 166 times bigger than the earth: Some say he is greater, some lesser, but God saith in his word; *He is a great light.* Gen. 1. 16.

Reflexions.

1. If ever *I* should be great in the world, yet *I* am not excluded from doing service, if I will be taught by the Sunne, who serves little creatures, though himselfe be great.

2. This Sunne is great, and of a burning light, yet is so ordered, that he heates us, but not consumes us; which were he neare us he would doe: for in some places hee burneth more than a furnace: *Ecclesiasticus* 43. 3, 4.

3. Great is the Lord that made the Sunne. *Ecclesiasticus* 43. 5. The glory of God appeares in his workes.

Secondly,

Secondly, *the Sunne is swift in motion.*

SO swift, that he runnes his race. *Psal.* 19. 5. No arrow, nor bullet flies so swiftly, for in twenty foure houres he turnes round the celestiall globe; the earth is many thousand miles about; then what are the heavens? *Sect.* 2.

1. I admire Gods wisedome to make a creature so exceeding large, and yet so swift in motion.

2. If the Sunne that is visible and materiall bee so swift? what are those invisible immateriall swift winged Seraphims? Cõsiderations

3. Though the Sunne be swift in motion, yet he doth good wheresoever he comes; to teach me, so to dispatch my affaires in such haste, that I be usefull and profitable; so may I, like the Sunne, bee good and swift both at once.

Thirdly, *of the brightnesse of the Sunne.*

IT is so bright and shining, that our eyes cannot endure it; it communicates light, and it sends the beams downewards: whereas the fire flames upward: light and brightnesse makes one stone more precious than another, and a starre to excell a stone, and the Sun excels them all. *Sect.* 3.

Reflexions.

1. Let me looke higher than the Sunne, to that blessed God who gives light to the Sunne: oh father of lights, send thy light into my darke soule, and turne me from darknesse to light, that I may walke as a childe of light.

2. I am bound to communicate to others, according to that I have received: I learne this of the Sunne, who benefits others with his light.

3. If I can obtaine righteousnesse imputative and inherent, I shall shine as the Sunne in the kingdome of God.

Sect. 4.

Fourthly, *of the order of the Sunne.*

THe Sunne keepes order, and moves in his appoynted place, from the end of the heavens, to the end of the same. *Psal.* 19.6. Astronomers say he moves in the *Zodiack*, called the twelve signes, keeping his order.

1. Apparantly, in open view of the world.

2. Constantly, without standing, or going backe, unlesse God bid him: as *Ios.* 10. 2. *King.* 2 c. 11.

3. Profitably, for true distinctions of time, and powerfull influence on the creatures here below.

Reflexions.

1. My Religion teacheth me to be like the Sunne, to travaile in my owne circle; to understand my owne way, *Prov.* 14.8. to meddle with my owne business. 1. *Thes.* 4.11.

2. I may urge my selfe by consideration of the comlinesse of order, and the benefit of it. A bricke out of the wall, makes the place deformed, and more weake: Cities, and Countries, and families, and ships, and armies, are preserved by order.

3. I may from the Scripture learne to keepe a constant order; as to awake with God in the morning; to send up my praises before him. *Psal.* 59. 16. to speake gratiously, *Colos.* 4.6. to frequent godly society, *Psalme* 16.3. To apparrell my selfe as becomes religion, 1 *Tim.* 2.10. to be just in my dealing, *Mich.* 6.8. to be mercifull, *Colos.* 3.12. to instruct my family. *Gen.* 18. Thus from yeare to yeare to keepe in my circle apparantly, constantly, profitably: others will rejoyce in this order, and approve it.

Sect. 5.

Fifthly, *the opperation of the Sunne.*

IT workes in the heavens, in the aire, in the earth, and water.

In

In the heavens it conveighes light to all the inferiour Orbes: as the Moone and Starres. Heavens.

It heates the aire which is cold of it selfe, and enlightens it which is darke of it selfe. Aire.

It exhales vapors from the water, which the windes do carry; so it fals in raine, or haile, or snow upon the earth. Water.

It causes hearbes, and trees, and men, and beasts to grow and live on the earth. Earth.

A Reflexion.

I must reflect on my selfe, and stirre up my selfe to be opperative.

1. Towards God, by confidence, reverence, and prayer.

2. Towards the Scriptures, by esteeming them, reading them, hearing them preached, by loving the word, rejoycing in it and subjecting to it.

3. To the Godly *I* must be operative; by acknowledging them, joyning with them, delighting in them, praying for them, releeving, comforting, and edifying of them.

4. To the world *I* must be operative; by the withdrawing my affections, by the bearing of reproaches, and flying the corruptions thereof.

5. To Sathan *I* must be operative; by watchfulnesse, faith, prayer, diligence, and resistance.

6. To friends *I* must be operative, by gratitude, lovingnesse, keeping their secrets.

7. To enemies *I* must be operative; by forgiveneſſe, love, compassion, well-wishing.

8. To superiors, by reverence, faithfulnesse, obedience,

9. To inferors; by example, kindnesse, and Counsaile.

Oh that *I* could give light to some, heate to others, draw some upwards, and be a meanes to provoke to fruitfulnesse and growth, that *I* may in some measure be operative: Doe thou O blessed Lord, worke powerfully upon me by the operation of thy blessed Spirit.

Sixthly,

Sect. 6.

Sixthly, *Of the Eclips of the Sunne.*

1. THe Eclips is foreknowne.
2. There is a cause of the Eclips.
3. It is but a short time.
4. How men doe looke upon it.

Conclusions. First, the Eclips is foreknowne for the time, the horizon, the continuance.

1. There is an order in the course of nature, else it could not be foretold.

2. There is a lawfull Astronomy, differing from a conjecturall Astrologie, which is but a busie vanity.

3. The foretelling of the Eclips is usuall, and not so wonderfull as the simple would make it; it is yeerely knowne, and by many Foxe told.

Conclusions. Secondly, the cause of the Eclips is the interposition of the Moone betweene the Sunne and the Earth.

1. As the Moone hinders for a time the light of the Sunne, so inferiour things Eclips our joy, and hinder grace, though for the present they are sensible objects, and have a kind of luster and beauty on them.

2. If those we shew favours unto shall at any time disparage us: remember the Sunne is Eclipsed by the Moone, notwithstanding all her light is from it received.

3. Let me learne to recompence injuries with favours: the Moone darkens the Sunne: but the Sunne conveyes light to the Moone, and makes it bright and glorious.

Conclusions. Thirdly, the Eclips is but a short time.

1. We perceive blessings best by their want: how welcome is the light unto us after we have beene a little deprived of it.

2. How good is God in giving so excellent a Creature as the Sunne, and keeping the use of him from us

not

not every day nor weeke, and never but a ſhort time.

3. The darkneſſe at the death of Chriſt was not an ordinary Eclips from the ſixth houre to the ninth: from 12. to 3. of the clocke, *Mat.* 27.45. The Sunne was then long hid.

1. As aſhamed of their great wickedneſſe.

2. Or darkned becauſe the Sunne of righteouſneſſe was Eclipſed.

3. Or to ſhew the darkeneſſe was to come on the Jewes, this Eclips was more then ordinary.

Fourthly, how men doe looke on the Eclips.

We looke on it not ſo much with an eye aſcending as deſcending, by a baſon or pot of water men uſe to looke upon it.

Concluſions.

1. As the beholding what is done above, is to looke in another Element beneath: ſo I am not to looke up into Gods ſecret counſell for my predeſtination: but deſcend into my heart whether it be regenerated and changed, as men looke on the dyall, not the Sunne, to know the time of the day.

2. When the Sunne is bright ſhining, men take no eſpeciall notice; but in the Eclips, they then are prying, and obſerving, conſulting, and talking: ſo is it with a Chriſtian, if by mutable accidences he be Eclipſed of his excellency for a time, then the cauſe is pryed into, and he is moſt ſpoken of.

3. I looke in water below to ſee what is done in heaven above: I looke to my baptiſme with water, and there ſee my remiſſion by that which water ſignifies, which is the blood of Chriſt: I looke downe there is mans baptiſme, I looke up there is Gods baptiſme, I ſee below what is done above.

4. The pot of water which gives me a demonſtration, can give me a clenſing: ſo the ſame word that gives me light and diſcerning, can give me a clenſing & refreſhing.

5. To looke on the Eclips, I doe not with a direct view, but through a Cipresse or sive, or by a pot of water I looke with a deiected view: all wayes are by secondary meanes: so in divine mysteries I must use the prospect of the word, the teaching of the Minister, and learne by experience in use of meanes.

6. As it is with him that despises a secondary meanes, but gazes on the Sunne in the Eclips, doth dazell his eyes and perceives not so clearely, as another that uses secondary helpes: so he that will have immediate revelations and infusions, sliting the ministery, proves not so sound in judgement as others who use the meanes.

Of the Light.

Having meditated of the Sunne, I cause my thoughts to look back to that light which was before the Sunne, wherein I consider:

1. *What Light is.*
2. *What the Light was before there was a Sun.*

Sect. 1. First, *What Light is.*

Light is either uncreate or created: the uncreate light is God, and in respect of his Majesty, brightnesse and glory, wisedome and knowledge, he is called light: (ὁ Θεὸς φῶς ἐστι) God is light.

1. Ioh. 1.4,5.

The created light is 1. natural, 2. metaphoricall, 3. supernatural, 4. glorious.

1, Naturall, such was the light before the Sunne and the Moone, *Genesis* 1.3. or the light that is in the Sunne, Moone, and Starres, called lights.

Gen. 1.14.

2. Metaphoricall is the light of reason and understanding, *Ioh.* 1.8.

3. Su-

3. Supernaturall is the light of grace, when God shines into our hearts giving us saving knowledge, 2 *Cor.* 4.6. this inward light hath outward manifestation by godly actions, which are called light that shines among men, *Mat.* 5.16.

4. The light of glory is the estate of glorified soules in heaven; there the Saints are said to be in light, *Col.* 1. 12.

Sect. 2.

Secondly, *What the Light was, which was before the Sunne.*

THe learned have divers opinions of it; one thinkes it was a spirituall light, another thinkes it was the Element of fire, a third thinkes it was a bright cloud, another that it was a dispersed light put after into the Sunne, another thinkes it was a great light which could not bee beheld now whole, but after dispersed.

A light it was, but how it moved, how it was placed, the scriptures are silent; we may be too curious to search, and take great paines to lose our labour.

Quest. 1. Seeing the light is from the Sunne, how could there be three dayes before the Sunne?

Answ. First, there is a primary cause of the light, and an instrumentall, the primary cause is God, he can give light to the day without the instrument.

Secondly, we must distinguish betweene the creation and the gubernation of the world: in the first creation God made a light to divide the day and the night, in the gubernation of the world the Sunne doth give the light.

Quest. 2. What is the benefit of naturall light?

Answ. First, it discovers things in their formes, dimensions, and colours.

Secondly, it cheares and comforts the creatures here below.

Theeves doe hate the light, and those which have sore eyes doe shunne it, and Owles and Bats doe hide themselves from it.

Theeves doe hate the light, not simply, but accidentally, because it discovers their evill deeds; and sore eyes are weake, and cannot behold that they rejoyce in: the Owles and Bats are night birds, and though they shun the day-light, yet they like the moone-light.

Thirdly, light is for action, wee worke in the light: in the darke we are unfit for action, and like the *Egyptians* sit still.

Object. Some workes are done in the darke, as thefts, murders, and adulteries.

Answ. The workes of darknesse are the baser workes, the excellent workes are done in the light.

Quest. 4. What is the benefit of the vicessitude of light and darknesse; and the change of the day and night.

Answ. 1. The night makes the day more pleasant to us when it comes. 2. The night drawes men to a constant resting, both they and their servants. 3. The wild beasts by night seeke their prey. 4. By this meanes time is measured.

Conclusions.

1. God is the cause of causes: Hee is not tyed to secondary meanes: he can giue light without the Sunne.

2. God makes a separation betweene light and darknes, sometimes they meet, but alwayes do strive to separate: so should the sonnes of light separate from Infidels and Idolaters: true Professours ought to be Separatists, not to separate from publicke assemblies in the reformed Churches, but from the corrupt society of those who walke in darknes.

3. God is the most excellent transcendent light. First, other light was made, but he is uncreate. 2. This light gives way to darknes, God is not capable of any Eclips. 3. This light is common to all, but God is enioyed of a

pecu-

peculiar people. 4. This light discovers outward things, but God discovers inward secret things.

4. Christians should walk as the children of the light; with the children of light. For them,

First, as children of the Light.

1. Take heed of sleeping in security: sleeping is for the darke and for the night. 2. Take heed of stumbling in grosse sinnes and errors, because we have received light, sleeping and stumbling are for the darke. 3. As the children of the light we should, first labour to distinguish betweene good and euill, truth and falshood; because we have the light. Secondly, to be chearefull and comfortable: tis the light breeds comfort. 3. To be diligent and industrious: when the light comes, men awake and stir and are actiue. 4. Let our light shine before others, let us not be like those which carry it in a darke-lanthorne: our light should direct others, and heate them, and discover the truth to them, and reioyce them, and quicken them,

Secondly, we should walke with the children of light.

1. With them to seperate from Idolaters, Heretick, and prophane men.

2. Joyne with the children of the light, delight in them, and seeke their good alwaies: say of them, as *Ruth* to *Naomy*: *Thy God shall be my God*; *where thou dyest I will dye.*

3. Walke in their way, though they be few, though they be despised, desire to share with them here and hereafter:

Thirdly, we should walke for the children of the light.

1. If we have any authority or power, let it be exercised for their good.

2. If we have any gifts of learning, knowledge, or memory, or courage, or prayer; use all for their edification and encouragement, direction, safety, and comfort.

3. As we are able, let us hinder all accusations against them

them, and remove all falſe imputations laid upon them.

4. Let us ſo order our lives and carriage towards all, that they may not be diſgraced becauſe of us, or upbraided by our faults.

5. If we have wealth, let us releeve and ſuccour them, and refreſh them in an eſpeciall manner, becauſe they be children of light.

6. We ſhould be of like affection towards them in all their troubles, to be troubled for them; in all their comforts to rejoyce with them; humbling our ſelves for their miſeries, praiſing God for their proſperity, then are we for them indeed.

7. If we be called, we ſhould ſuffer for them: there are ſufferings of expiation, ſo Chriſt onely ſuffered; his ſufferings are ſatisfactory, and are meritorious to take away ſinne: our ſufferings are for confirmation of the truth, and for the good of the Church; for the people of God we muſt endure, not onely words, but blowes, yea death it ſelfe, that our example may confirme the truth, and manifeſt the power of religion, and holy love. So much of the light.

Of the Moone.

Of the Moone conſider theſe five things.

1. *Of her brightneſſe.*
2. *Her borrowed light.*
3. *Her blemiſhes.*
4. *Her mutation.*
5. *Her gubernation.*

Sect. 1. Firſt, *of the brightneſſe of the Moone.*

FOr brightneſſe, ſhee is called light; *Gen.* 1. 16. and is ſaid to be faire, *Cant.* 6. 9. and is often mentioned with

with the Sunne, *Gen.*37.19. *Deut.*4.19. 2. *King.*23.5. and is said to walke in her brightnesse. *Iob* 31.26.

This brightnesse may be considered foure waies.

1. It is an inferior brightnesse.
2. It is a brightnesse usefull and seasonable.
3. It discovers onely grosse things.
4. The nearer the Sunne, the darker to the earth.

First, it is an inferiour brightnesse.

The Sunne is the greater, the Moone is the lesser light. *Gen.*1.16. *Cant.*6.9.

Five considerations from this inferiority.

First, there are degrees of light, so there are degrees of Grace: at first conversion we are as the morning-light, partly darke, and partly light: *Prov.*4. thus we are light as the morning: then we proceed to bee faire, as the moone. *Cant.*6.9. Thus wee goe from strength to strength, *Psal.*84.8. by degrees we are strengthened in faith, *Rom.*4.20. and doe grow in grace, 2. *Pet.*3.18. daily encreasing more and more. 2. *Pet.*3.18. At last wee come from grace to glory, to the spirits of just men made perfect, *Heb.*12.24. then shall wee shine as the Sunne in the kingdome of our father. *Matth.*13.43. 1.

Secondly, inferiority is not an annihilation; the Moone is a light, though inferiour to the Sunne: I must not censure my selfe to be no Christian, because I am of an inferiour ranke; a man may be a free-man, yet not an Alderman; a Souldier, yet no Captaine; the foote is of the body, though not so honourable as the hand. I desire to be thankfull for the gifts bestowed on me, and to be contented with my owne condition, and with modesty to looke on them; excell me in striving against envy and discouragement. 2.

Thirdly, inferiors doe make their superiors to appeare more honourable: the light of the Sun is the more glorious being compared with the moone: The people compared with *Saul*, made his talleneſſe and height to appeare

peare more obvious, The spies were as grashoppers before the sonnes of *Anaak*: my littlenesse doth honour my superiours greatnesse, my government of my family honors the Kings government of whole Realmes: my teaching of my family honors my preacher, that teaches a whole congregation: Thus honoring my superiours in judgement and practice, they will shine on me with protection and doctrine, and my littlenesse makes their greatnesse appeare, and I give them honour for conscience sake.

4. Fourthly, Inferiour things are not to be despised, the Moone though an inferiour light is not despised: but of men desired, some are little ones, but must not be despised, *Matth.* 18. men may have inferiour gifts yet honest hearts; I must love them for their sincerity, and not despise them for their inferiority. *Benaiah* was honorable though he attained not to the first three, 2. *Sam.* 23. 23. I desire to honour all Christians, and not to despise the least of them, and so to reverence great ones which doe beare Gods Image, that I may not despise little ones as though they had none of his Image.

5. Fifthly, there is variety in Gods workes, inferiour and superiour argues variety, and variety argues wisedome. There is variety of parts in my selfe, there is variety of faculties and members in me: In heaven, earth, and seas, there is variety, to fill me with delight, to raise me to meditation, to teach me to admire and say, O Lord how wonderfull are thy workes, in wisedome hast thou made them all.

2. The brighnesse of the Moone is usefull and seasonable.

Things are beautifull in their season, water to the thirsty, and the Moone in the night, I may learne from the Moone to be usefull, seasonably, and to take the opportunities offered me to doe good in them: to give and forgive, to beare and forbeare, to speake and to bee silent,

lent, seasonably, makes me like a tree planted by the rivers of water that bringes forth his fruit in due season.

Thirdly, the Moone discovers onely grosse things.

The estate of nature is as the Moone-light, the estate of grace is as the Sunne-light: of wicked men it may be said: *Nescierunt neque intellexerunt*, they know not, nor understand, but of the godly we may say, Blessed are your eyes, for you see, *Mat.* 13.16. The Moone light discovers houses, trees, and beasts. The light of the Sun discovers in his beames the smallest moates. Psalme 82. 5.

3. Considerations from hence.

1. I must labour to get out of a naturall condition, and I must pray for that blessed spirit of God which doth convince; that seeing my misery, I may relish the mercy of God, O how sweet is mercy to a selfe condemning broken hearted sinner.

2. By this I know God hath given me a better light then my owne, which I have by nature; I once thought that if I abstained from grosse sinnes; (made knowne to me) as blasphemy, murther, adultery, theft, &c. it was a great matter, but being farther convinced, I see idle thoughts and idle words to be offensive evills, I see that omissions of good duties is dangerous, and am troubled not onely for my ill disposition, but for my indisposition, want of zeale for God, want of sorrow for other mens sinnes, not shunning the occasions of sinne, it disquiets me since the Sunne of righteousnesse hath appeared on my horizon.

3. Those which cannot see trees, nor houses, nor mountaines, have not so much as Moone light, sometimes it is so darke in the aire, that men cannot see their hand held up before them. Some men want the light of grace, and of nature, and reason, these men are darknesse *Ephes.* 5. 8. and walke in darknesse, *Ioh.* 8.12. and their wages is (*in Tenebras exteriores*) it utter darkenesse,

from the estate of darkneſſe, the worke of darkneſſe, and the wages of darkneſſe, O Lord deliver my ſoule.

Fourthly, the nearer the Moone is to the Sunne, it is darker to the earth.

The Moone being nearer, the Sunne is the brighter above, but darker beneath: So the nearer my ſoule is to God, the more it is bright upward, and of a heavenly diſpoſition: God ſhining on mee my glory is reall, though inviſible to others: my light and life being with God, men may looke on me, as one not to bee deſired without forme or beauty: ſo they looked on my Saviour, *Iſai.* 53.2. to ſome he was vailed, yet to ſome hee was revealed: So it is with Chriſtians; the world ſees their infirmities and afflictions, but there is a bright ſide they ſee not; there is a curious Arke, though covered with Badgers skinnes: the world ſees the blacke ſide, but not the beſt ſide; they cannot ſee inviſible things, till they have obtained faith. Let me bee light to God; though darke to the world: when God ſhines on me, then am I bright upward, and then I reſemble his light as the drop doth the Ocean.

Exod. 25.5.

The Moone more remote from the Sunne, is bright downeward; ſo the leſſe portion of grace, and the more remote from God, the more welcome to the world: It is my Lord *Eſau*, though prophane; and *Agrippa*, and *Bernice* are ſeene with great Pompe, *Abſolom* and his foote-men, *Belſhazzar* and his Captaines, and Concubines, *Herod* and his royall aparrell have terrene glory; yet theſe are remote from the Sunne of righteouſneſſe. Oh that I could neglect that ſplendor is had, with a neglect of communion with God: Let mee never bee ſo ſhining toward the earth, that I may bee darke towards heaven: Let me not flatter for favour, nor feare contempt; but let me draw neare to God, that he drawing neare to me, the raies of his light ſhining on me, ſhal make me both honourable and ſatisfied.

Secondly,

Secondly, *of the Moones borrowed light.* *Sect.* 2.

1. THe light of the Moone is received.
2. The light of the Moone is communicated.
3. The Sunne lending his light hath not the lesse.

First, it is a received light.

She hath light in her, but it is not of her: the streams that came into Paradise, had not their spring in Paradise; the graces the Church hath, are all received. 1. *Cor.* 4.7.

Applications.

1. Let me humbly acknowledge I am a receiver from God, and deeply ponder this, great receipts must have great accompts: he that hath two talents must accompt for two; he that receives five, must answer for five: a day will come when I shall be called to give account of my stewardshippe. *Luke* 16.2.

2. I must beware of pride, I am but a receiver, and must be called to a reckoning. Pride growes from this, we looke on the middle, and neglect both ends: men enjoy some present excellency, which breedes pride, as Iron doth the rust. Remember thy originall, remember thy accompt, thou swolne dust and ashes; I came naked into the world, without a ragge of cloathes, or dramme of grace; shortly I must descend into the grave, and carry nothing with me, and must stand at the barre to answer how I have imployed my gifts, my wit, my wealth, my time, my strength, and abilities; all I have is but lent me, why should I bee proud of that the Lord betrusts me withall? Let me labour to use it well, and learne to be humble.

Secondly, the light of the Moone is communicated.

She receives light, and we pertake of it: the Moone receives not light onely for her selfe; wee receive not our talents to hide in a napkin; we must disperse and

sow abroad of our wealth, *Psal.* 112. 9. *Heb.* 13. 16. and be as good stewards of Gods manifold graces, to the edification of others. 1. *Pet.* 4. 10 Let the little *I* have bee well employed; let my gifts edifie, encourage, and comfort others, alwayes endeavouring to be distributive and communicatiue.

Thirdly, the Sunne lending his light hath not the lesse. Nor hath God the lesse for giving largely to others; he gives aboundantly, yet is not the poorer: the wise Virgins could not spare oyle for others; but God hath sufficiency for himselfe, for others, for all. Lord if thou give me wisedome, it diminishes not thy owne: open the treasures of thy blessings, and let the fountaine of thy goodnesse over-flow, and runne into my soule, so shalt thou pleasure me a poore creature, and not disparage thy selfe, my blessed Creator.

Sect. 3. Thirdly, *of the Moones blackneſſe and blemiſhes.*

1. THe blemishes are reall.
2. The blemishes are apparant.
3. They are continued and remaining.

First, the blemishes are reall, not feigned, or imaginary; so are the blemishes of my soule true and reall blemishes; *I* am really guilty and polluted, and neede a reall satisfaction by Christ, and a reall renovation by Gods holy Spirit.

Secondly, the Moones blemishes are obvious and apparant, so are the sinnes of Gods people apparant to him, *Psalme* 90. 8. and apparant to others, as were the sinnes of *David* and *Peter*: apparant to our selves. *Psal.* 51. 5.

Lord let my iniquities be forgiven, and my sins covered; not from thy omniscience, (that is impossible) but from thy judiciall view: Lord looke not on my sins to take vengeance; and let me so looke on the apparant faults.

faults of others, that I forget not to looke on their apparant graces.

Thirdly, the Moones blemishes are continued; so are the blemishes of the regenerate. St. *Paul* had a law in his members: these *Canaanites* are left for our exercise; perfection is for the next world, here we are as the Moone with blemishes.

Applications.

1. Alas poore soule that I am, not onely in a place polluted, *Mich.* 2. 10. but my very soule is polluted, and my pollutions sticke fast upon me, *Heb.* 12. 1. so that much Niter and Sope will not wash them away.

2. Yet there is a fountaine opened for sinne and uncleanenesse. *Zach.* 13. 1. There is a blood that can cleanse from all sinne, 1. *Ioh.* 1. 7. and make me whiter than Snow.

3. Death is not to bee abhorred as the greatest evill, for it puts an end to my pollutions: *He that is dead, is freed from sinne*: Rom. 6. 7. Death takes away our sins as well as our lives, then perfect holinesse and happines shall meete, our blemishes shall be done away, *and we shall shine as the Sunne*, Mat. 13. 43.

Fourthly, *Of the Moones mutation.* Sect. 4.

Like the English people, she ever changes her forme and shape, and hath a diverse light, sometimes like a bow, and sometimes like a globe; she is called Μονοειδὴς: when she is new and seemes horned, she is Διχότομος, being halfe at the full at eight daies old, she is Ἀμφίκυρτος, when there is doubt of the full roundnesse, she is Πανσελήνη, shining at the full, going from the Sunne she hath hornes toward the East; comming toward the Sun, her hornes be toward the west: the side toward the Sun is alwaies the bright side.

Considerations.

1. As the Moone is alwaies mutable, so are all things under it; the Windes change, the waters ebbe after flowing, the earth lies dead in the winter, but buds, springs, blossoms, and beares fruit in the Summer: generation and corruption is acted on this terrestriall globe.

Oh how mutable a creature is man? first an embrion, then a living creature, growing till he be borne: Then he cries at his birth, and is restlesse till his death: First hee changes from an infant to a childe; from a childe to a youth, from a youth to a man; from weaknesse he changes to strength, and from strength to weaknesse againe: In youth he is more strong and lesse wise, in age more wise, but lesse strong; every steppe he treades he is mutable; now he goes, anon he runnes, then he sits, then he eates, anon he is weary of eating; he desires his bed, and in short time is weary of it; he would be rich, then honourable, then he longs for pleasures; he will marry, and if he could he would againe be unmarried; he wil to sea, and shortly desire the shore: Man is made of composition, and alwaies subject to alteration: now he laughes, and anon is madde angry; now embraces, anon he strikes and stabbes; to day he is at his recreation, to morrow groaning on his sicke bed; to day in a Bower feasting, to morrow in the field fighting: he desires, hee rejoyces, he feares, he sorrowes, now patient, anon vexed; now zealous, anon cold. *Ahasueros* loves *Vashtai*, but anon hates her; hee honours *Haman*, then he hangs him. *Ammon* lusts for *Tamar*, anon despises her. A man is an unsettled thing, he never leaves tumbling till hee comes to the pit, and there he doth change to dust, whereof hee was made.

2. If there be a necessity of an unavoidable mutation, let me labour to change for the better; to change from *Adam* to *Christ*, from nature to grace, from sinne to sanctification: Those which be never changed cannot be saved,

saved; *those which are in the flesh cannot please God.* Rom. 8. 8. *Except we repent we must perish.* Luke 13. 5. Let me labour to be renewed and changed. *Rom.* 12. 2. This will evidence that I beare his Image. 2. *Cor.* 3. 18.

3. All my little changes are but fore-runners of my great change. *Iob.* 14. 14. Death will come, let me prepare for it, by seeing his approaching, and pulling out his sting, which is done by faith in Christ his blood, and serious repentance: the thoughts of my end should be the end of my thoughts, and my thoughts of death should be as a bridle and a spurre; so death would be to me not a ruine, but an advantage.

The fifth branch is, *of the Moones guberation.* Sect. 3.

HEr Regiment is over the waters, a moist government: the flood and ebbe is according to the encrease and wane of the Moone: what power she hath on our braines or blood exceedes my knowledge: but this is plaine, the Moone drawes the Ocean, as the Adamant doth the Iron. At new moone and full moone the tide is highest.

Considerations.

How is my condition like the Moone? as in my mutation and blemishes, so in my calling and condition, being Clerke and Steward to the Water engines; like the Moone I cause the waters to flow abroad by my direction.

1. The Moone was appoynted among the rest of the Planets for this office: so I was chosen from the rest to my place.

2. The Mooone is under the Sunne, and an inferior, yet over the waters as a governour: So am I under my superiors, yet, as the Centurion, have servants under me.

3. The Moone is faithfull in her Regiment, and was never knowne to stoppe a tide, or take a bribe to pervert order.

order, to teach me my duty to keepe order and Justice.

4. The Moon is sometimes clouded, yet still hath relation to the waters; so is my inclination that way; when other occasions keepe me away, I forget not my relation that I beare toward the water-workes.

5. The Moone is lesse welcome to theeves, who love the darke, because their deedes are evill, and I finde my selfe most maligned by them, whose falshood I discover.

Secondly, the Moone over the waters, is as the King over the people.

1. As many droppes makes a River, many rivers an Ocean; so many people doe make up a Nation, or an Army.

2. Waters are sometimes calme and quiet, and sometimes troublesome: so are people, sometimes quiet, sometimes raging and furious.

3. Water are for ornament and defence, profit, and refreshing: so are people to the Prince.

4. Some waters are salt, some are fresh, some are bitter, some are for healing: so are the people, some are tart, byting, and censorious; some are sweet loving, amiable; some are good, mercifull, and religious.

5. Some waters are more obvious, some are more obscure, and runne under the ground: so some people have places of eminence, others are more obscure and retired.

Conclusions.

1. If waters bee governed by the Moone, it may teach us not to despise government: it is nature that is refractory, grace submits.

2. United forces are strong: many droppes make a Sea, and carries great ships.

3. Let me pray for the waters of the Sanctuary, the saving graces of the Spirit, that I may be cleansed from my naturall pollutions, for water cleanseth, that my tentation may be allayed in respect of their heate: water cooleth,

cooleth, that I may be made fruitfull in all goodneſſe: water cauſes fructification, thus I have a little digreſſed from the moone to the waters, it being an element I am much converſant withall. So much of the Moones regiment.

Of the Starres.

1. *Of the time of their creation.*
2. *Of their exceeding greatneſſe.*
3. *Of the multitude of the Starres.*
4. *Of their uſe and ſervice.*
5. *Of the glory of the Starres.*
6. *Other Queſtions reſolved concerning Starres.*

First, *Of the time of their creation.* Sect. 1.

THe Starres were created in the beginning of time, in the fourth day of the world. *Gen.* 1. 16.

1. The Starres are ancient, yet uſefull: they do keepe their vigor and brightneſſe to this time: to teach mee, if I live to be old, to flouriſh in my age, to keepe my vigor and zeale. 1.

2. The fourth day after the creatures beganne to come to order, then the Starres were made; to teach me this, that at the firſt I am but a confuſed *Chaos*; then comes conviction as the firſt light; but when I come towards perfection, & endeavour to ſeparate my affections from my ſinnes, and there is a Firmament of heavenly mindedneſſe in my upper region, now there is knowledge, and judgement, and ſanctified reaſon ſet up by the 2.

Lord to shine orderly in my hemisphære, as the Sunne, Moone, and Starres.

3. Before the fourth day there was a light for the day, but none for the night: Now lights are made for the dark, to teach me now there is no time, but I should behold Gods workes: I may in a darke night see the army of heaven above my head, and so take occasion to praise my Creator.

4. The fourth day were Lights made, there was light before, but now more excellent and durable lights: Let my last workes be my best, and my progresse be such that my conclusion be most excellent and honourable.

5. The fifth day the Starres were made, now if a man be within doores, there is a Candle: if he go forth, there is Starre light, God loves the prosperity of his creatures; day and night have we externall light from Heaven: I desire a perpetuall spirituall light from the God of Heaven.

Sect. 2. *Secondly, of the greatnes of the Stars.*

1 TO leave all Astronomicall conjectures, I may conclude the *Starres* are of an exceeding greatnesse; else it were unpossible to see them, they are so farre above us.

Applications.

1. Greatnesse and Goodnes may be together; God is great and good, so are the *Stars*, so have some men bin great and good; as *Iob*, *David*, *Iosias*; such men are honourable alive, and being dead, men speak of them, and their goodnes both together. *2 Chron.* 32. 32.

2. Cron. 32. 32

2. The *Stars* are great in quantity, yet do seeme smal to the beholders: so are the godly, great with God, smal in account of the World; greatly dignified with heavenly graces, protected with Angels: yet slighted of the World, and of little account.

3. The *Stars* are small to our sence, yet great to our reason

reason: the senses are no fit Iudges of the things a far off, or aboue us, he that walkes by sense only, is a sensuall man; he that is guided by reason is a rationall man; hee that hath the light of faith, excels them both.

Thirdly, of the multitude of the Stars. Sect. 3.

THey cannot be numbred. *Ier.* 33.22. If we looke up, we may behold the army of them, and conclude they are exceeding many. But how many that exceedes our humane capacity, here the best Arithmetician is at a non-plus.

Applications.

First, seeing I cannot number the *Stars*, for tis impossible; it is my wisdome to number my dayes, for that is profitable, to humble and weane my heart from pride and wordlines.

2. As the multitude of *Stars* discovers to us our impotency, so it discovers both Gods wisdome and omnipotency: his wisdome *Psalme* 147.4.5. *verses, Hee counteth the number of the Starres, and cals them all by their names:* his wisdome is infinite: his power *Iob* 9.9. 10. *he doth great things, and unsearchable, yea maruailous things without number:* these considerations are raysed on his making of the *Stars.*

3. It may comfort us in this, that many shalbe saved: *Gene.* 22.17. *Belecuers shalbe as the Stars for multitude.* Though compared with Reprobates, they are a little flocke, yet in themselves they are innumerable.

4. The spacious Heavens are al over bespangled with *Stars*, to shew the perfection of Gods workes with glorious ornaments, and it shewes Gods bounty to us below, which at sea and land every where enjoy the *stars* for profit and delight.

Sect. 4.

Fourthly, of the use of the Stars.

FIrst they are for ornament. 2. They are for distinction of day and night. 3. To shew the seasons of the yeare. 4. They be signes of weather. 5. They have an influence on the inferiour things here below.

Considerations applicatory.

First, the *Stars* are for ornament, and ornaments are for welbeing, and do come from riches. First, God gives a being, then a welbeing; he gives a being in *grace*, and sayth to the Soule live: then he gives endowments, and comely ornaments, *Ezek.* 16.11. If once I have a being in *grace*, I shall have an honourable being at the last, therefore I must hope and waite.

2. I am to admire Gods riches and bounty hee hath made for himselfe, and doth enioy the Heavens, earth, and the seas, with all their ornaments. Rich men have great variety, and every roome is furnished, wee admire them too much; let us admire Gods magnificence and riches, his royalty and bounty in all his workes.

3. Ornaments are not unlawfull; *Solomon* had his Throne with carved Lyons by the stayes, which were for ornament: soft rayment may be in Kings houses. *Ioseph* had a party coloured coate. *Gen.* 37.23. and a ring, and a chayne of gold, *Gen.* 41.42. people may use them according to their dignity.

These Cautions are needfull.

1. That they be rather cast on us by some act of Gods providence, not eagerly cared and sought for.

2 That we avoid garishnes, and neglecting modesty.

3. That we in cost on them exceed not our abillity.

4. That we mind them not so much, as we do the inward graces and ornaments of the soule.

5. That we take the ornament God gives, that wee take heed of the pride God hates.

6. That

6. That every day wee be not brave like *Dives*, we that are inferiour people.

7. That we lay them aside in times of humiliation. *Exodus* 33.4.5. *verses.*

Secondly.

The Stars are for distinction of day and night: the Sun doth rule the day, the Moone and Stars do rule the night.

1. Distinctions are lawfull, God teaches them both by his word and by his workes, we may distinguish and separate, chuse and refuse: the Anabaptists which refuse them, and call them turning of devices, do speake out of their ignorance and emptines.

2. Distinctions are not only lawfull but usefull, and of absolute necessity: we must distinguish of persons, times, places, things of matter, manner, end, &c. *Qui bene distinguit, bene docet: He which distinguishes well teaches well.* Go preach the Gospell to every Creature, saith our Saviour; we must distinguish betweene reasonable and unreasonable Creatures: some have mistaken, and preacht to fishes, as it is reported. God heares not sinners. *John* 9. there are repentant sinners, and unrepentant sinners: Separate your selves, 2. *Cor.* 6. There is a separation from Infidels, which is a duty; and a separation from Christians (holding the same Creede with us) which is a Schisme.

Thirdly, and fourthly.

The Starres doe shew the seasons of the yeare. *Iob* 38. 31. There is mention of *Pleiades* and *Orion*, *Iob* 9.8. There is *Arcturus*, a Starre neare *Vrsa major*, by us called *Charles-waine*. *Pleiades* is the starres which doe bring in the Spring with their sweete influence: *Orion* brings in the winter, and hath his bonds, the frost bindes in that season. *Arcturus* is seven Starres; and *Canicula* betokens heate, beginning the 15 of *August*, and ending fifty dayes after. Thus the starres shew the season of the yeare, and are usefull.

Applications.

1. Here is great wisedome and Arte to learne effects by causes: the *Iewes* could discerne the face of the sky: Astronomers observe the course of the heavens, and the conjunction of the Planets: and Religion fore-sees the frost of misery, the tempests of indignation, the heate of judgement.

1. When sinne is universall. *Gen.6.11. Ier.6.13.*

2. When faithfull Ministers are mis-used. *2. Chron. 36.17.*

3. When God takes away the stay and strength of a nation. *Isai.3.*

4. When men are incourageable, and reforme not by former judgements. *Amos.4.*

5. When the divorcing sinne of Idolatry is acted. *Iudges 2.11. Iudges.5.8.*

These evills fore-shew judgements, as the Starres doe fore-shew the seasons.

2. There are some seasons I am to have an especiall respect unto.

1. The time of youth to be well seasoned.
2. The time of the Gospell to steeeme it, and submit.
3. The company of the godly for edification.
4. The time of prosperity to gaine saving grace.
5. The time of adversity to gaine humility.

Fifthly,

The Starres have influence, but the knowledge thereof is very obscure: the influence of the the Sunne and Moone is more apparant: The safest way is to consider the influence of the Starres negatively.

1. Things cannot bee fore-told by the starres, by casting mens nativities, how long they shall live, and what death they shall dye.

2. Nor doe the starres fore-tell inevitably the daily weather long before it come to passe: their strength that so studdie, is but conjectures.

3. Nor

3. Nor can men by the Starres finde out things that be loſt.

4. The Starres worke not the wills of men in the leaſt degree.

Their exhalations, their heat and light farre exceeds my capacity: I admire them that gives them their operations.

Applications.

1. Thoſe men are too blame, which out of pride and curioſity, abuſe the ſtarres, perverting them to a wrong end, groundleſſe predictions, and caſting nativities.

2. Let Miniſters, who are Starres in the viſible Church, have by the word they preach a ſweet influence on my ſoule, that I may have the light of Knowledge, the heate of zeale, the exhalation of heavenly mindedneſſe; this influence ſhall make me both fruitfull and joyfull.

Fifthly, *of the glory of the Starres.* *Sect. 5.*

THeir glory is their bright ſhining. 1. *Cor.* 15. 44. They have glory.

They differ in glory.

There is difference of contrariety; ſo blacke and white doe differ: There is a difference of degrees; ſo the ſtarres doe differ: all have excellency and glory, but all have not equall glory.

Conſiderations.

1. Gods workes are glorious, and doe deſerve our conſideration, our praiſes, our admiration. *Pſalme.* 92. 5.

2. Variety proves Gods wiſedome and ſoveraignty.

3. As there is difference of Starres, ſo there is difference of Chriſtians in the hemiſphære of the Church.

4. There ſhall bee degrees of glory at the reſurrection. 1. *Cor.* 15. and thoſe which convert many ſhall have the greateſt glory. *Dan.* 12.

Sixthly,

Sect. 6. Sixthly, *Questions resolved concerning the Stars.*

Quest. 1. HOw did the Starres fight? *Iudges* 5.20.

Answ. Some thinke the course of the Heavens and Stars, in regard of storme and tempest, was against *Sisera* in the battaile, the Starres fought from their bulwarkes or trenches: the influence of heaven was against him.

E suis aggeribus. Trem.

Quest. 2. What is it to make the nest among the Starres? *Obad.* 4.

Answ. To thinke they are in security, and safety, so be as presumptuous, as if they were out of danger, and lodged among the Starres.

Quest. 3. How doe the Starres praise God? *Psal.* 148.3.

Answ. God is praised of his creatures

1. Perfectly without distinctions: so the Angels in heaven and Saints praise him.

2. Sincerely: so the Church on earth doe praise him; yet hath Infirmities.

3. Declaratively: so the Starres doe praise him, and declare his excellency.

Quest. 3. How is Christ called the Morning-starre? *Rev.* 22.16.

Answ. 1. As the Morning-starre he brings light into the World. *John* 8.

2. Men rejoyce when the Morning-starre doth appeare: so the Angels in heaven, and men on earth rejoyced when this appeared. *Luke* 2.

3. The Morning-starre communicates his light: so Christ communicates his graces: *of his fulnesse wee all receive.* Ioh. 1.

4. The Morning-Starre is excellent for brightnesse: so Christ is the chiefest of tenne thousand, *and annointed with the oyle of gladnesse above his fellowes.* Psalme 45.

Quest 4. How are the Angels and the Starres alike?

Answ. 1. The Angels are Celestiall, Heavenly creatures: so are the Starres.

2. The Angels are glorious: so are the Starres.

3. The Angels are innumerable: so are the Starres.

The

4. The Angels doe service to man: so doe the starres.

The disparity.

1. The Angels shine in the invisible heavens: the stars in the visible.

2. Though the starres bee swift in motions, yet the Angels excell them for celerity.

3. The starres at the end shall fall from heaven, but the Angels (as Gods elect) stand for ever. Matth. 24. 1. Tim. 5. 21.

Quest 6.

How are Preachers and starres alike? *Answ.*

1. The starres are above us in the heavens: the Preachers are above us in their places, being Elders, Fathers, shepheards.

2. The starres are lights, so are true preachers.

3. The stars have degrees of brightnesse; so have preachers diversity of gifts.

4. The starres doe comfort us; so doe the Preachers. *Isaiah* 40. 1, 2.

5. Starres fore-shew the seasons: the Preachers are seers, and doe forewarne us.

6. The Stars doe shine in the darke; and the Preachers are shining among the prophane & sinneful people.

7. The starres shine, though some regard them not: so the preachers doe exercise their function, though some regard them not.

8. The stars are most honoured of the Astronomers and learned that know their vertues, influences, & operations: so Preachers are most honoured of them which doe know the dignity of their calling, the end of their ministry, the necessity of preaching, the benefit that is gained by their labours.

9. When the Sun appeares, the stars do then vaile their glory: so the true preachers give glory to Christ, and lay aside their owne glory.

The Disparity.

1. The starres are made of pure matter, and contiue: the Preachers be made of composition, and dye, and have succession.

2. The ſtarres teach by the eyes: the Preachers teach our eyes by example, our eares by doctrine.

3. The ſtarres keepe a great way above us: the Preachers eate and drinke and converſe with us.

4. The ſtarres put no difference betweene good and bad, but ſhine equally to all: but the Preachers do make a difference betweene the pretious and the vile, *Ierem.* 15.19. and teach the people to diſtinguiſh as it is. *Ezek.* 44.23.

5. The Starres have a concordiall harmony; but preachers ſometimes diſ-agree.

Acts 15.29.

Queſt. 7. Wherein ſhould all Chriſtians be like Starres?

Anſw. 1. No be heavenly minded, to have our converſation above; the ſtarres are heavenly.

2. Not to envy one another: the little ſtarres doe not envy the great ones.

3. To ſtand for the truth when it is oppoſed: the little ſtarres doe ſhine in the darke.

4. To keepe our places, without aſpiring, or negligence: the ſtarres abide where God hath placed them and keepe their courſes.

5. To doe good to them a farre off: the ſtarres doe communicate their light to us, though they be exceeding farre above us.

Queſt. 8. Which be the Planets?

Anſw. 1. *Luna* the Moone which is next to us: her race is finiſht in twenty eight dayes.

2. *Mercurius*, which accompanies the Sunne, and is never but thirty degrees from the Sunne.

3. *Venus* a bright ſtar: her courſe is 348 daies.

4. *Sol* in the middeſt of the Planets his race is runne in three hundred ſixty five dayes and ſixe houres.

5. *Mars*, a hot and dry Planet; his courſe is two yeares.

6. *Iupiter*, hot and moyſt: his courſe is twelve yeares.

7. Sa-

7. *Saturne* cold and dry, the highest of all the rest: his race is thirty yeares.

Of the Aire.

1. *Of the clearenesse of the Aire.*
2. *Of the softnesse and pliableness of it.*
3. *Of the largenes and universallity of it.*
4. *Of the usefulnesse and commodity of it.*
5. *Of the continuance of the aire.*
6. *Questions resolved.*

First, *Of the clearenesse of it.* *Sect.* 1.

THe Aire of it selfe is cleare and pure; of a thinne and invisible nature: when we say the aire is clarified and purged, it is not from any malignity that is in it selfe, or any pollution; but it is from the addition of fogges and vapours, which by exhalations arise from the earth into the pure aire. The lower reigion of the Aire is not so cleare as that above, yet the aire is all one, simply, and singly, pure, and cleare as the Cristall.

Conclusions.

1. Pure is hee that made the Aire. 1. *Iohn* 3.3. *God is pure*: yea, so pure, that in comparison of God, *Cœli non sunt mundi, the heavens are unleane in his sight.*

2. I am impure, although the aire be pure: impure in my nature, *Iob.* 14.4. impure in my life, therefore am commanded to cleanse my selfe. 2, *Cor.* 7.1.

3. I sucke in the pure aire; why should I not labour

for purity, and so answer the pasture I feede in.

2. The Religion we professe is, θρησκεία καθαρὰ, a pure Religion. *Iames* 1. 27.

3. The Catholicke Church: we in our Creed beleeve to be holy.

4. The ordinances are for this end; the Word and Sacraments, the whole Church-liturgy; all reading, meditations, godly conference, tends to this end: none will deny this, unlesse some unclean spirit, or unclean person.

5. No impure person shall attaine to happines. *Revel.* 21.27.

Sect. 2. Secondly, *of the softnesse and pliablenesse of the Aire.*

EVery winde moves it, and every substance causes it to give place: it yeelds to every thing, and seldome resists any thing.

Conclusions.

1. It is excellent when purity and pliableneſse do meete together; to be soft tender-hearted, and pliable to that which is good, and of a yeelding disposition.

1. It is commanded. *Tit.* 3, 2. *Ephes.* 4. 32.

2. It is commended. *Ier.* 35. 14.

3. It is rewarded. *Gen.* 13. 14, 15. After *Abraham* had yeelded to *Lot*, God came to him, and gave him all the land of *Canaan.*

We must yeeld

1. To the commands of God. *Psal.* 27. 8.

Titus 3. 1. 2. To the commands of men which crosse not God.

3. To taxes imposed, though we might argue against them. *Matth.* 17. 27.

4. To the weake. 1. *Thes.* 5, 14.

5. To Gods disposing providence. 2. *Sam.* 15 26.

We must not yeeld.

1. To Idolatry, though secretly tempted, or strongly urged. *Deu.* 13. 6. 7. 8.

2. To

2. To mens commands which crosse God. *Act.*4.19.
3. To the examples of the wicked. *Ephesians* 5.7.*ver.*
4. To Sathans tentations. 1. *Peter* 5.9.*verse.*

Againe we must yeeld.

1. To God for his owne sake.
2. To men for the Lords sake.
3. To the passionate for peace sake.
4. To the weake for Conscience sake.
5. To the poore for their needs sake.
6. To them that offend us for mercies sake.

To yeeld.

1. To the good that we may incurage them.
2. To the bad, that we may silence them.
3. To friends, that we may rejoyce them.
4. To enemies, that we may win them.
5. To all, that we may edifie them.

Againe, not to yeeld but withstand.

1. The Apostates, that we may shame them.
2. The Hereticks, that we may convince them.
3. The Schismaticks, that we may regaine them.
4. The Innovators, that we may escape them.
5. The beastly prophane, that we be not corrupted by them.

Thirdly, of the largenesse of the Ayre. *Sect.* 3.

IT hath a large Circuite, a spacious being, yet limited; if we go up to the Clouds tis there: if we descend to the vaults and Caves of the earth, tis there: if you goe beyond the Seas, tis there; it hath a kind of *vbiquity*: God, our Consciences, and the Ayre are every where present, shut the Windows, barre the doores never so close, draw the Curtaines together, yet these three cannot be kept out.

Conclusions.

1. If the Ayre be present every where, much more is God;

God; the Ayre is limitted his place; but God his center is every where, and his circumference no where: the Heaven of Heavens cannot contayne him: he is in Heaven in his Majesty, in Earth by his providence, in Hell by his judgments: his omnipresence should teach me reverence and sincerity. 1. King. 8.

2. The Ayre is like to God, in this: tis present every where, but seene no where.

3. The Ayre in some places is darke and terrible: in some places light and comfortable: So is God, to some terrible in his judgements, to some comfortable in his presence and promises, mercies, and favours.

4. If a man doe but open his mouth, the ayre fils it: so if we open our mouth to God, and pray in faith, God hath promised to fill it. Psal. 81. 10.

5. If a man be buried in the earth, the ayre leaves him, and he putrifies and rots: so those men are wholy earthly minded, suncke under earthly cares, buried in earthly desires, and in worldly hopes, God leaves them and they rot, decay, and perish.

6. A man that hath good ayre, is in possibillity of health and cheerefulnes: but hee that enioyes communion with God, hath certainty of soules health, and shall have so much comfort first or last, as shal exceed worldlings.

Sect. 4.

Fourthly, of the usefulnesse of the Ayre.

IT is so usefull, that we live in it, and cannot live without it: tis more usefull then fire and water, friends or mony: with the ayre we do eate and drinke and sleepe, worke, walke, play, and refresh our selves: ayre is usefull in prison, in sickenesse, at all times, in all places: the ayre is with us in contempt, in disgrace, in all miseries, the ayre will visite us, abide with us, offer it selfe to goe downe to our Lungs and refresh us.

Conclu-

Conclusions.

1. How good is God that makes the Aire so common; the poore Plough-man hath a better portion in it, than the rich Citizen: The Aire is Gods doale to the world, all share in it; the dogge, the horse, the swine are not deprived of it: yet it is more pretious than the gold of Ophir: the Rubies and Pearles are not to be compared with it: were it not to bee had without price, a man would part with all his substance for it, and purchase it with his chiefest treasure; yet God in bounty makes it common, and more plentifull than the stones of the street: O blesse his name for ever.

2. The Sunne is the cause of the usefulnesse of the aire, for of it selfe it is both cold and darke: so is my soule without grace, both darke and cold, till God doe shine on me with light and heate.

3. Let me learne of the aire to be usefull, that others may have benefit by me: endeavouring to behave my selfe so toward my governours, my family, my kindred, my neighbours; toward the poore, the weake, the strong, that I may be usefull to all; so shall I not live without being desired, nor dye without being bewailed; my enemies will wish to be like to me, and my friends will rejoyce to speake of me, and my conscience will speake for me.

Fifthly, *of the continuance of the Aire.* *Sect.* 5.

THe aire and all things are continued by an upholding providence of God, *Psal.* 119 90. 91. Good things in their want doe breede desire, in their enjoyment they bring delight, comfort, and contentment.

Conclusions.

1. As the Aire is constantly continued, so is the love of God to his people; our sinnes, if we repent, deprive us not of it. *Psal.* 89. 33. nor our afflictions, *Psal.* 91. 15.

nor

nor yet death it selfe, *Rom.* 8. *ver.* 38. The loue of God compasses us, and continues with us, as surely and as sweetly as the ayre we do breath in.

2. God takes not away this useful Creature, but continues it, I must learne of him not to take away from men that which is most usefull, that which they cannot well bee without: To take a poore mans tooles to pawne, or his bed-cloathes or garments, and keep them, is somwhat harsh: To with-draw maintenance from my teacher, to take away the good name of my brethren, to be a meanes to keepe bread from the Market, or preaching from the people, is not the Divine, but the diabolicall nature.

3. The aire is continued (amongst others) to them that are evill, and sinne against God, and blaspheme his name: To teach me, not to doe the worst I can to those which are evill, and doe me wrong, but to be patient toward them, and to strive to overcome them by supplying their wants and necessities.

4. At night the aire hath his being, though it wants the well-being to me, that is, it doth want light and heate: so grace may give me a being, though I want the comfort and exercise for my well-being: but the sunne-shine of favour brings feeling, comfort, and joy.

Sect. 6. Sixthly, *Questions resolved about the Aire.*

Quest. 1. WHere doe you prove the Aire was created?

Answ. The aiery region is called heaven: There are three heavens; the Imperiall heauens, where the Angels are; and Elementary heavens, where the Sunne, Moone, and Starres are; and the Region of the Aire, where the Fowles doe flye, cailed the Fowles of heaven: *Mat.* 13. 32. which heaven is the aiery region. When God made the Firmament, he made the aiery region.

Quest. 2. How is Sathan said to be from beneath: *John* 8. Yee are

are from beneath: ye are of the Divell, saith Christ. Yet in *Ephes.* 2. 2. he is the Prince that hath his power in the aire.

There is beneath in place, & beneath in dignity: a Lord may be beneath a slave in place, the slave may be in the chamber above him: there is beneath in respect of dignity, so the people are beneath the Prince: Sathan is from beneath, in respect of cursednesse, basenes, and indignity. *Answ.*

How are the clouds supported by the aire; seeing the aire is more thinne and pure: doth the weaker uphold the stronger? *Quest.* 3.

The Lord upholds all things by his power; the earth he hangs upon nothing; he is not tied to meanes, nor to give a reason of his doings: the Clouds are upheld (it is so) but by what meanes, our ignorance of it is no vice in us. *Answ.*

Have fishes aire in the seas and rivers? *Quest.* 4.

As the wind blows where it listeth, and we know not whence it comes, nor whither it goes: so it may be said of the aire, how it penetrates or commixes it selfe with a contrary element, what path it hath under water, what aire fishes have, or whether they breath by the Gills, we may question, but should avoyd curiosity, and never looke for full satisfaction. *Answ.*

Are not some Masters of families to be blamed (that being able in state) they are so grosly worldly minded, that they deprive themselves of the fresh aire, and also their wives, and children, and servants, and let them have no time, or too little time to refresh themselves. *Quest* 5.

They deprive themselves of a sweet blessing and demonstrate to the world what a hard master their Lord *Mammon* is, that taskes them so hard, and makes such drudges of them? for the fresh aire cheeres their spirits, farthers their health, encreases their appetites; abroad, neare the City, or farre off, as they goe, they *Answ.*

eate of the fruites of their labours, rejoyce their children, encourage their servants if they have grace, glorifie God in his workes; doe good by conference and example amongst the countrey people; returne to their home, and with a fresh Career, with cheerefulnesse, and activenesse they fall againe to their trades and callings, their whet proves no let, they blesse God for the good aire, and the good creatures, which with good conscience they have used, having taken their libertie, and not abused it.

Quest. 7. Doe some erre on the other side, in going too often abroad (as they say) to take the aire?

Answ. As the Foxe goes to take a prey, may himselfe bee taken of the dogges; so some are taken captives of pleasure; a man is in hold, though he be tyed with a golden chaine. These men erre,

1. That finde time to goe out of the City for aire, but finde not time in the City to goe to Church.

2. That being poore, and their families want.

3. That being abroad fall to gameing, or drunkennesse, or excesse.

4. That minde not, nor speake of God and his works in their refreshings.

5. That suffer not their wives & children to be refresht, but are all for themselves with their companions.

6. That are too lavish in expences by vaine-glory, or liquorish appetites: sweet mouthes, as we call them.

7. That take the aire for pleasures sake, not for healthes sake; men doe not whet a knife but for use.

8. That working hard on the weeke daies, do take the Sundaies to be daies of sensuall pleasure, feastings, drinkings, and excesse.

9. That over worke and over watch their servants to maintaine their pleasures and expences going abroad.

10. That so accustome themselves to take the aire, & take their pleasures, that their hearts are stolen away, and their trades

trades and callings be as bonds and cords, burthens, and as prisons: in stead of being refreshed, these men are spoyled. So much of the Aire.

A Postscript concerning the Aire.

1. I see there is no vacuity in nature; every vessell is full of aire, or of other materials.

2. My head is in the aire, which is the first heaven; my eyes looke up often to the element, the second heaven: O that my heart were more often with the Lord in the 3 heaven, that I might set my affections on things above *Col.* 3. 1. and have my conversation in heaven. *Phil.* 3.

3. The aire is the meeting place of the Lord Christ, and the Saints, (as St. *Paul* saith) we shall meet the Lord in the aire: (*id est*) the last living Saints: if the aire doth so much refresh us now; what shall then the refreshing bee? then is the time of refreshing. Act. 3. 19. *Tempora refrigerationis.* 1. Thes. 4. 17.

4. I cannot live a naturall life without the Aire, but the life in heaven needes it not; there needes no Temple for worship, Sunne for light, or aire for breath; then God will be musicke without instruments, sweetnesse without sugar, wealth without money, health without food, and life without the aire.

How dark was the aire 3 daies amongst the *Egyptians?* *Quest.* 8.

So darke, that the thicknes and fogs were felt sencibly. *Exod.* 10. 21. *Answ.*

What were the consequences thereof? *Quest.* 9.

1. It is probable the Candles could not pierce it, for it was *tenebræ caliginosæ.* *Answ.* Ful of obscurity.

2. They remained in their places, as in chaines.

3. They were horribly affrighted. Read *Wisdom* 17.

4. Their terrors, it is probable,

1. Kept them from sleeping. 2. Caused fainting and sowning. 3. Brought famine and death to some. 4. They were

were more terrible to themselves than the darkneſſe. 5. This was an earneſt of darkneſſe to come.

Of the Clouds.

1. *Of their cauſe and production.*
2. *Of their progreſſe and tranſmigration.*
3. *Of their ſucceſſe and renovation.*
4. *Of their kindes and variety.*
5. *Of their uſefulneſſe and ſervice.*
6. *Of their diſſolving and diſſipation.*
7. *Of the Raine-bow in the cloud.*
8. *Reſolves concerning the clouds.*

Sect. 1. First, *of the cauſe and production of the clouds.*

THe prime cauſe is God; the inſtrumentall cauſe is the Sunne; the Sunne hee raiſes out of the water vapours, and out of the earth exhalations: A vapour is a watry thing, an exhalation is an earthy thing, yet is not earth: vapours have a warmth and moyſture, and riſing in the middle Region of the arey, (which is cold) become more thicke, and are clouds: exhalations being hot and dry, come not to clouds, but to meteors, and if they prove clammy, and cling together, and become fiery, they have divers formes and appariſions in our ſight: ſo then the clouds are produced of moyſt vapours drawne up by the Sunne or Planets: which appeares, ſet a faucer of water in the hot Sunne-ſhine, it will in ſhort time be drawne up; now that which was ſomething, is not annihilated.

The Clouds are called vapors. Pſa. 135. 7. *Faciens ut aſcendant vapores ab extremitate terræ.*

Conſiderations.

1. Two contraries may agree for a common good; the Sunne and water produce the Clouds; ſome men are of

of contrary disposítions, and cannot agree; yet in advancing the Gospell, maintaining the truth, releeving the poore, let them joyne in this, and be like the Sunne and the water, which differ in nature, yet meet, and do good together.

2. I learne to deny my naturall disposition, to obey the higher powers; the nature of the water is to descend, but by a heavenly influence it ascends: I will deny my selfe in that may offend a weak brother, equall to me, and will not be refractory in an indifferent thing, to yeeld to my superiour which is above me.

3. I see what a sweet influence doth; it causes the vapors to come from below, and mount up on high: a sweet disposition gaines a voluntary service; let me shine on them below me with the beames of favour, and warme them with kindnesses, and winne their affections; then they will beginne to bethinke themselves of motion toward me, and I shall prevaile with them more than by a sterne carriage, threats, or stripes.

Secondly, *of the progresse of the clouds.* *Sect.* 2.

THey have their progresse in the middle region of the aire: the aire hath 3 regions; the highest is very hot, being next to the elemēt of fire, there are generated commets, blazing-starres: the lower region is by reason of the reflexion of the Sunne beames, of a temper somewhat warm*: here are dewes frosts, hoare frosts, mists, &c. The middle region there the cold is kept in, and the reflective beams of the Sun reach not to it; there is the place where the clouds have their residence, and walke their circuit.

*Byreason the Sun leaves us at night.

Consideratiõs

1. As soone as the clouds are produced, they have their progresse, all things are ful of labour; I learne from them not to stand still: *Homo ad molestiam editur, at scintillæ prunarum in altum evolant, Iob* 5. 7. Man is brought for to travaile, as the sparke of the hot coale flyeth up hastily; we are produced, we have a progresse, and shall come to a dissolution like to the Clouds: dust wee are, and

to dust wee shall returne: when our progresse is finished.

2. The cloudes are carried on the winges of the wind to their places appointed, so am I carried by the providence of God to those places where I must doe service.

3. If the cloudes went to the upper region of the aire, we should never have raine, for the extreame heate would dry it up: and if they should be carried downe to the earth they would be troublesome to man; but are usefull in the middle region their proper place: so if I should meddle in things above my calling, I should waste my selfe and my time unprofitably, if I doe things below my place (uncalled) it is baseneſſe not humility, but in my owne place and station, I am most prompt and usefull, most seemely and commendable.

Sect. 3.

Thirdly, *Of the succession and renovation of the Cloudes.*

THe things of short duration have a succession, else their kind could not continue; the Heavens, Sunne, Moone, and Starres have a continuance without succession, but things of an inferiour being and habitation, are subject to a change and renewing, and are continued by generation and dissolution: the cloudes are renewed because they returne not againe in cloudes, but come to a dissipation.

Considerations.

1. This may provoke me to spend my time well, and to be diligent in well-doing: shortly I must to the grave, another succeed me; one generation passes, another succeeds: my care should be to leave tokens of vertue and godlinesse as an inheritance to my successors.

2. When I see any worthy man decease in the Church or Common-wealth, to bewaile him, and goe in secret and

and pray to God to double his ſpirit on his ſucceſſor, that ſtill there may be a ſupply of good men.

3. What thankes doe I owe to the Lord for renewing the cloudes by whom we have raine? but above that, he renewes every morning, every meales meate his mercies, how ſhould I renew my praiſes and come before him with a new ſong of thankſgiving? Lam. 3. Pſal. 40.

4. Let me waite on the Lord, then my ſtrength ſhall be renewed: let me call on the Lord, to renew my heart with ſuch motions injective, that my wordes may be renewed effuſive, and my workes diffuſive, that as a renewed man my purpoſes may grow to reſolution: from thence to actions, with a perpetuall ſucceſſion. Iſa. 40.

Fourthly, *Of the kindes and variety of the Cloudes.* Sect. 4.

THere are divers kindes of cloudes, ſome are cloudes without raine, ſome are full of drops, ſome are great, ſome are ſmall, ſome are higher, ſome lower, ſome are darke, ſome are bright.

Conſiderations.

1. All are cloudes, all carried of winds, all are obvious; yet the difference is great: ſo is it with men in the viſible Church, all have their Initialls, alike enter in by Baptiſme, yet differ much in diſpoſition and behaviour. Some will be aloft above other; yet is it obſerved, the higheſt cloudes have the leaſt or no moyſtures: the great Andiarnes beare leaſt, the chaffe in a heape will moſt commonly be upmoſt.

2. As in theſe heapes of cloudes ſome are good, ſome are bad; ſo in the Church, ſome are ſolide and ſincere, ſome are ſhew without ſubſtance, cloudes without raine, as St. *Iude* ſaith.

3. Some anſwer mens hopes and yeeld them drops are for ſhaddow and refreſhing: ſo ſome by faithfulneſſe and

and fruitfulneſſe rejoyce men, and are a refreſhing to others.

Sect. 5. Fifthly, *Of the uſefulneſſe of the Cloudes.*

THeir uſe is two-fold: for judgement or mercy, *Iob* 36. 31. thereby hee judgeth the people, and giveth meate abundantly: In judgement theſe bottles were opened when the old world was drowned: in mercy at the prayer of *Eliah.*

The Cloudes are the water pots to water the world: the ſpouts of heaven to refreſh the earth, and make it fruitfull.

Conſiderations.

1. Let us aske of God the raine of mercy, to be given us from theſe windowes of heaven.

2. We have cauſe to feare him which can open theſe bottles in wrath to conſume us.

3. To pray for our Governours, that they may both refreſh us and protect us, as the cloudes doe, that viſit us with moyſture, and ſhaddow us from the Sunnes heate: this ſhall be proſecuted in the meditation of the raine.

Sect. 6. Sixthly, *Of the diſſipation of the Cloudes.*

AFter a production progreſſe and employment, comes a ſcattering and diſſolution, they aſcend, they ſwell, they threaten, they refreſh, they diſappoint, they give ſhade, they puniſh, they cauſe plenty, at the laſt they diſſolve.

Conſiderations.

1. I ſee in them the eſtate of great ones, they aſcend, they have many ſpectators, they have their time, they act a part, they diſſolve, and are forgotten.

Heb. 9. 27. 2. This is the condition of all men of all ſorts: all muſt

must die; because all have sinned, the high and low, the holy, the prophane; which teaches me.

3. To expect that is inevitable: there are 7. brethren one will slay me, they are the 7. dayes of the weeke, which is the day is hid from me, that I should prepare every day: by mortifying my sinnes which are deaths sting: by resting on my Saviour; (more fully) he is deaths Conqueror, by dying in my affections daily, which is deaths coolor, then shall death be but my sleep, my dissolution my conjunction with my head and Saviour.

Seventhly, *Of the Rain-bow in the Cloud.* *Sect. 7.*

1. THe cause why the Rain-bow was made.
2. The matter whereof it is made.
3. What use to make of the Rain-bow.
4. Resolves concerning the Rainbow.

First, the cause why the Rain-bow was made:

After the deluge God gives the Rain-bow; the cause was his goodnesse, his compassion: God gives the Rainbow undesired, unsought for; there is his free goodnesse; he gives a bow, for singularity none is like it; for dignity it is his bow, the bow of God, hee gives it as a signe of his Covenant, which for latitude, is not only betweene God and man, but (*inter omnem animantem ex omni carne:*) betweene all living Creatures of all flesh, for longitude, the Covenant is for ever.

1. His goodnesse teacheth me, to love him, to praise him, to flie to him, to reverence him, to repent and turne to him, *Psal.* 136. 1. *Hosea* 3. 5. *Rom.* 2. 4. *Reflections.*

2. His compassion teaches me to feare him, *Psalm.* 103. 13.

3. His Covenant teaches me to trust in him, and to resemble him in keeping my covenants.

Secondly, the matter of the Rain-bow.

Here foure things may be considered.

1. *The Rain-bowes generation.*
2. *His Figuration.*
3. *His scituation.*
4. *The time of his apparision.*

First, his generation is from the watry Cloud, when the Sunne shines on it: the cloud being spungy and full of holes, the beames of the Sunne reflecting, causes the Bow to appeare in his colours; the red arises from the upper part of the cloud, the greene from the lower part, the blewish from the midst of the cloud, as some observe.

Secondly, his figuration, a semi-Circle or mercifull Bow, for the backe is upward, the two ends downe towards us; it is made not to kill us, but to comfort us.

Thirdly, his scituation, it is alwayes opposite to the Sunne, therefore not seene in the South; but if the Sunne be in the East, then the Bow is in the West, &c.

Fourthly, the apparision; the time is the day, never in the night, unlesse twice in 50. yeare, as some gather from *Aristotle*: if the Bow appeare in the morning, foule weather followes, if in the evening it is a signe of faire weather.

Thirdly, what use to make of the Rain-bow.

1. We seeing the Bow should praise God with feare, he will not drowne the world, therefore praise him; but he will consume the world with fire, therefore feare him; there is the blue colour which signifies water, the red which signifies fier, we may sing of mercy and judgement, *Psal.* 101. 1.

2. To acknowledge his truth, God hath kept his covenant since the beginning; he keepes his covenant with all creatures, he will not faile his covenant with his elect children. Isai. 54.

3. The Rain-bow hath being and beauty from the Sunne;

Sunne: so have Christians all their excellency from Christ.

4. We should at the sight of the Rain-bow admire Gods mercy, he for a moment was angry, but his mercy is continued, and shall continue for ever; the deluge was but a little time, the Rain-bow for long time, yea till the end of time.

Fourthly, resolves concerning the Rain-bow.

Quest. 1. Was the Rain-bow before the flood?

Answ. It is probable there was, because there was Sunne and Clouds, whence it is generated; but now it is a signe of the covenant.

Quest. 2. How will God remember *Noah* when he seeth the Cloud?

Answ. It is spoken after the manner of men: when we looke up and remember, we may be sure God doth not forget.

Quest. 3. Why did God chuse the Bow to be the signe of the Covenant?

Answ. 1. Because the Bow signifies moderate rain, 2. it is obvious in open view, 3. there is neither arrow nor string, shewing peace and reconciliation, which is the effect of the Covenant: 4. the Bow is placed in the Clouds to assure us, we shall no more be drowned with water that commeth from the Clouds.

Quest. 4. How is Christ and the Rain-bow alike?

Answ. 1. The Bow is begotten of the brightnesse of the Sunne; so is Christ of the substance of his Father, light of light from all eternity.

2. The Cloud makes it somewhat obscure, so Christ was veiled under our flesh.

3. The generation of the Rain-bow is wonderfull, so is the generation of Christ.

4. In the Rain-bow are three colours, so in Christ are 3. offices, King, Priest, Prophet.

5. The Rain-bow comforts us against the feare of wa-

waters, so Christ comforts us against the feare of Gods wrath.

6. As the Rain-bow compassed the Throne in *Rev.* 4. so Christ compasseth his Church by his divine providence.

7. As the Bow is in the Cloud to the end of the world; so Christ is manifested in the word and sacraments to the end.

Sect. 8. Eightly, *Resolves concerning the Cloudes.*

Quest 1. WHat meditations be usefull when we looke on the Clouds?

Answ. 1. To praise God for his goodnesse in giving us raine by them.

2. To remember Christs ascention, he ascended in a Cloud.

3. His comming to judgement, which shall be in the Cloudes.

4. To hate sinne which hinders our apprehension of Gods favour, as the Cloudes hinder the light of the Sunne.

Quest. 2. How are seducers and heriticall teachers compared to Clouds without raine?

Jude 12. *Answ.* Becaus they have seemings, not substance.

1. They pretend immediate revellations, when it prooves phantasticall delusions.

2. They often pretend great reading and learning, but being tryed, prove very shallow and ignorant.

3. They seeme lowly and can carry themselves with a smooth modestlike behaviour; but are conceited, and of Luciferian spirits, (provocations like the steele smiting the flint) makes them to sparkle.

4. They pretend great love, and draw novices to their lodgings: but their intent is to gull them and make a gain of them.

5. They

5. They pretend it is truth they doe deliver, and that others doe not or dare not speake truth, but it proves erroneous; and then they say they were mistaken, or they alter and mince their former sayings.

6. They pretend private conventicles, because they say truth is not taught publikely, when the cause is they cannot get applause with the learned: (they discover them) so they get the unlearned and unstable in private, whom they hoodwinke; so all goes currant, their lies, and errours, and falshoods; thus they are Clouds without rain, shewes without substance.

Why doe Divines compare the examples of the godly to the pillar of fire and cloud, betweene the *Isralites* and *Egyptians*. *Quest.* 3.

Because they that followed the darke side were drowned, but they that followed the bright side were saved: so those looke to the errors of the Saints, to follow them are like to perish; but those which looke to their vertues to imitate them, these have good evidence of their salvation. *Answ.*

Why is the embleme of charity a naked boy in a cloud, with a smiling countenance, feeding a Bee without wings. *Qest.* 4.

1. The nakednesse signifies, almes must be in simplicity: 2. The cloud signifies sincerity: 3. The smiling countenance doth signifie chearefulnesse: 4. The feeding of a Bee without wings signifies discretion, to relieve one that would worke, but wants ability. *Answ.*

How did the Cloud in the wilderneſſe (that guided the children of *Israell*) differ from all other Cloudes? *Quest.* 5.

1. In the production, other clouds arise from naturall causes, as vapor or exhalations, or both; but this cloud extraordinary by a divine power, not the ordinary way. *Answ.*

2. In the forme and fashion there is difference; this cloud was like to a pillar, the lower end descended toward

ward the Tabernacle, the upper end ascended up toward he aven: other clouds spread abroad and scatter.

3. In the motion, this cloud moved gently, and stood when the *Israelites* rested, and their cattell baited; and this cloud went forward, and came backward; other clouds are carryed swiftly with windes, and once gone, they never returne againe.

4. In the Scituation, this cloud was neare to direct them: other clouds are more aloft, and give no direction.

5. In the continuance; other clouds doe divide and scatter, and alter their figure and shape: but this cloud kept his figure and shape for forty yeares together.

Queſt. 6. What is the difference betweene mists and clouds?

Answ. The cloud hath his rising from the water or earth, or both, and ascending into the middle Region of the aire, the cold makes them more thicke and grosse, which were drawne up thinne and invisible: the mists are drawn up in like manner, but not so high, nor with equall strength: so the mist fils the aire with grosse vapours, and so descend, as the clouds ascend.

Queſt. 7. How high are the clouds from us?

Answ. Those exercised in Geometricall demonstrations doe vary in their opinions: some say fifty miles, some nine miles, some three miles; but it is a question whether they account the distance from the vallies, or the mountaines: we may conclude, they are not farre, wee see them so plainely: the most likely are, they are some nine or tenne miles from us.

Queſt. 6. What is the naturall cause of the thunder in the cloud?

Answ. When a hot and dry exhalation meetes with a cold and moyst vapour in the middle region of the Aire, and being pend up in a cloud, there they fight, so the heate breakes out, sometimes with more violence, sometimes with lesse, according to the quantity of the matter, or strength of the cloud, called the voyce of God. *Psal.* 29.

Of

Of the Raine.

1. *Of the naturall cause of the raine.*
2. *God doth dispose of the raine.*
3. *Why raine is kept from us.*
4. *Meanes to obtaine raine.*
5. *The benefit of raine.*
6. *Resolves concerning the Raine.*

First, *of the naturall cause of raine.* *Sect.* 1.

THe naturall cause is thus: the Sunne exhales moyst vapours up into the aire.

The Aire hath three Regions: the first is very hot neare the element of fire: the second is very cold, because the Sunne-beames gliding and piercing through it, they have not a reflexion so farre backe againe; the lower region more warme, by reason of the Sun, hath reflexion from the earth: Now in the middle region are degrees of coldnesse; the most extreame sends haile, the next snow, the next most temperate raine.

Let me from this naturall cause looke higher to that God which orders nature, and gives power and vertue to the creatures, it is hee that covers the heavens with clouds, (*a*) and causes them to drop downe fatnesse: (*b*) the earth is as Gods garden, the sea his Cesterne, the clouds his water-pots, exhalations raise them up; so with sweete showers he waters the earth. An ascent.

(*a*) Ps. 147. 8.
(*b*) Ps. 65. 11.

Secondly,

Sect. 2.

Secondly, *God doth dispose of the raine, which appeares by these five arguments.*

1. IF he pleases, he can keepe backe the raine, *cohibui a vobis imbrem*, I have kept the showres from you, saith God: it is he that doth make the heaven as brasse, and the earth as iron. In *Elias* dayes God kept away the raine three yeares and sixe moneths. *Iames* 5.17.

Amos 4. 7. Deut. 28. 23.

2. If God pleaseth, he sendeth the raine: *Deut.* 11. 18. *I will give you the raine of your land in due season. Zach.* 10. 1. Aske of the Lord, and he will give you rain. *Psal.* 147. 8. He prepareth raine for the earth.

3. He sends raine in his mercy and favour, when his sweet showers doe soften the earth, *Psal.* 65. 12. that food is brought forth for the beasts. *Psal.* 147. 8, 9.

4. He sends raine in Justice, as in *Noah's* time hee opened the windowes of heaven in his wrath. *Gen.* 7. 11. This way he both giveth meate aboundantly, and also this way he judgeth the Nations. *Iob* 36. 29, 30, 31.

5. None other can give raine: not the heavens themselves of their owne accord, not the Idols of the heathen; it is Gods prerogative royall. *Ier.* 14. 22.

Sect. 3.

Thirdly, *why raine is kept from us.*

1. BAcke-slidig hinders raine: the Prophet doth confesse it in time of great drought. *Ier.* 14. 7.

2. Flattering preachers, that cry peace, and sooth up the people in their sinnes, and tell them all shall be well *Ier.* 14. 13.

3. The love of sinne. *Ier.* 14. 10. They loved to wander, therefore came a drought.

4. Not harkning to the word of God, when men have no list, no obedient eares to heare: this restraines the raine. *Deut.* 28. 15. with 23. *verse.*

5. The

5. The sinne may be in the Magistrates, when as justice is not executed. 2. *Sam.* 21. 1. 6. 10. *verses.*

6. Notorious wickednesse, when men out-stripp their fore-fathers; especially in unlawfull marriages, and Idolatry; this restraines the raine. 1. *Kings* 16. 30, 31, 32, 33. compared with 1. *King.* 17. 1.

Fourthly, *the meanes to obtaine raine.* *Sect.* 4.

1. Confession of sinnes and humiliation: this course *Ieremiah* tooke. *Ier.* 14. 7.

2. Prayer; this way *Elias* prevailed. *Iames* 5. so in *Zach.* 10. 1. Aske of the Lord raine.

Arguments in prayer.

1. He is a God hearing prayers. *Psalme* 65. 2.
2. He hath heard others heretofore. *Psal.* 22. 6.
3. He is a Saviour in trouble. *Ier.* 14. 8.
4. Begge for his owne sake. *Ier.* 14. 7.
5. He is a God in covenant. *Ier.* 14. 21.
6. Because it is for his owne glory. *Ier.* 14. 21, 22.

3. A third meanes is, that justice be executed, to cut off those which trouble *Israel*, and punishes when man is too remisse: judgement executed on earth, brings downe raine from heaven. 2. *Sam.* 21. 6.

4. A fourth meanes is to be dilligent hearers and lovers of Gods word, and to become obedient in sincerity; then God will give raine. *Deut.* 11. 13, 14. *Deut.* 28. 1. compared with the twelfth verse. By the drought God intends our conversion and reformation, *Amos* 4. 7, 8. that being wrought, we are capable of raine, and all blessings.

Fifthly, *the benefit of raine.* *Sect.* 5.

1. THe Raine softens the earth: *Psal.* 65. 12. then the husband-man sets his plough to worke.

2. The Raine makes the corne, and grasse, and hearbs,

and plants to budde and grow, to blossome and beare fruit.

3. It refresheth the earth, as drinke doth him that is thirsty: yea the wildernesse where man doth not inhabit.

4. In Cities the Raine washes our tiles, and cleanses and sweetens our streetes. The Dutch-men use raine-water to dresse meat: it doth so much good, and is so welcome, that it makes men sing for joy. *Psalme* 65.13.

Sect. 6. Sixthly, *resolves concerning the raine.*

Quest. 1. WHat are the uses we may make when we see the raine to fall?

Answ. 1. To acknowledge God that doth send it.

2. If we have prayed for the raine, then

1. We should observe the Lord is a God hearing praiers. *Psal.* 65.2.

2. To love the Lord for hearing us. *Psal.* 116.1.

3. To render humble praises to the Lord.

4. To take encouragement to pray at other times, and for other things.

3. If the raine fall unseasonable and immoderate,

1. We should humble our selves before God.

2. Intreat the Lord to shut the windowes of heaven.

3. Renew our repentance, and forsake our sinnes.

4. Covenant with God, not to abuse the fruites of the earth by excesse and wantonnesse.

4. When we see the raine to fall on the earth, we may fruitfully remember the word is like the raine, which we hearing often, according to our obedience we shall be blessed, and for disobedience accursed.

Isai. 55.10,11 Heb. 6.7,8.

Quest. 2. How may the raine and Gods word be compared?

Answ. 1. The raine softens the earth: *Psal.* 65.10. so the word of God doth soften the heart. 2. *King.* 22.19.

2. The

2. The raine causes gladnesse : *Psal.*65.12,13. so the word brings great joy. *Psal.* 119.162. *Jer.*15.16.

3. Raine makes fruitfull : *Psal.*147.8. so doth the word of God, falling on an honest heart. *Matth.* 13.23. *Heb.*6.7.

4. Raine falling on a lumpe of earth, discovers which is earth, and which is pibble stones : so the word discovers and manifests what we are. *Heb.*4.13.

5. Raine washes and cleanses when it comes : so doth the word, it sanctifies and cleanses. *John* 17.17.

6. Raine cooles us when it comes; so doth the word; our hot lusts by it are asswaged, our hot afflictions allaied, our hot tentations quenched : Thus the word and raine are fitly compared together.

Quest. 6. How were the hearbes, and grasse, and trees flourishing without the raine ?

Answ. 1. God is not tyed to secondary meanes, he can give light without the Sunne, and cause grasse and the hearbs to flourish without the raine.

2. There was that which was equivelant to the raine, *Gen.*2.6. *vapor ascenderat è terra*; a mist * ascended from the earth : but some read there was not a man to till the earth, * nor a mist had ascended from the earth, then the first answer serves.

* had not

3. The waters lately had covered the earth, and it might yet be without raine.

Quest. 4. What be the fruits a Christian brings forth, on whose heart God hath rained gratiously ?

Answ. 1. To God he beares the fruits of prayer, confidence, remembrance, love, feare, and subjection.

2. To men he brings forth the fruits of justice, and mercy, and peace.

3. To superiours he beares the fruits of reverence, obedience, and faithfulnesse.

4. To his family, his fruit is example, and instruction, and provision.

5. To the godly a desire of them, a delight in them, a studying their good, pleading for them.

6. To the poore compassion, counsell reliefe.

7. To enemies meekenesse, forgiveneesse praier for them.

† If it may be without sin.

8. To neighbours, like affection, kindnes, †sociablenes.

9. To friends faithfulnesse, gratitude, requitall of favours, regard to their posterity.

10. The fruits concerning our owne good is.

1. To be found in faith and repentance.

2. To increase in heavenly mindednesse.

3. To get more assurance, peace and joy:

In outward things.

1. To use them as things which have no } sufficiency
2. To be diligent in the particular calling. } eternity.

This is a high poynt.

3. Out of earthly objects still to be winding the minde to holy things.

Quest. 5. Is there any countrey where it raines not at all?

Answ. The land of *Egypt* being under *Zona Torrida*, hath no raine; unlesse in the Northerne parts some small showers, yet the Lord affoords them the river *Nilus*, which waters their Land by the flowing thereof: *Ægyptus sola inter regiones hyemem ignorat: Egypt* alone of the regions knowes no winter: there Israel sowed their seed, and to water it with their feet,* (*Sicut hortum olitorium:*) as a garden of hearbes, *Deut.* 11. 10.

*That is with their labour: as Gen. 30. 30

Quest. 6. What is the hoarie frost?

Answ. It is the dew that falls in the night, so being frozen, it is called *Canities* for whitenesse, *pruina* for coldnesse, a hoary frost, *Psalm.* 147. 16. compared to ashes for likenesse.

Quest. 7. What is the cause of the haile?

Answ. The vapour is carried to the highest place of the aire, where the most extreme cold is; the drops frozen, fall in little round stones.

Quest. 8. Seing there is no raine in *Egypt*, how could it haile so much there? *Exod.* 9. 23.

It

It was ſupernaturall and miraculous. *Anſw.*

1. It was over all the land, whereas it never rained over all the land before*. *Since *Noah's* flood.

2. It was deadly to them in the field.

3. It was mixt with fire, yet the fire did not melt the haile-ſtones, nor the haileſtones quench the fire; three elements were againſt the *Egyptians*, the fire in the Lightning, the thunder in the Aire, the water in the Haile.

What is the naturall cauſe of the Snow? *Queſt* 9.

The vapour is exhaled in the lower part of the middle region of the aire, not ſo high as the place of haile; and having ſome heate blended with it, that makes it ſpread, ſo that it is too cold for raine, and not high enough nor cold enough for haile: it is more hard and dry then water, and it falls downe without noyſe: if it come before a froſt, it preſerves the blade from nipping off, and nouriſheth the hearbes, and by heate it doth melt and deſcend to the rootes: the Snow water is of a binding nature, bad to drinke uſually, for it will cauſe a botch under the chin, and benumbe the members and farther the ſtone in the bladder. *Anſw.*

What is the commodity of the froſt? *Queſt.* 10.

1. It ſtriketh and forceth the Naturall heate to deſcend to the tootes. *Anſw.*

2. It kills the wormes which hurt the earth.

3. It brings us ſtore of wild fowle.

What is the reaſon ſuch great drops of raine do ſometimes fall? *Queſt.* 11.

Then they are from the cloudes neere us, the vapour is hot and moiſt, and diſſolved before the aſcent be farre from us; ſo it falles in ſome countries in great plaſhes, with us in great drops: The clouds doe part that were gathered together, ſo are quickly diſſolved, uſually it is heate comes with theſe great drops. *Anſw.*

How are waters and afflictions alike, the ſtormes and raine *Queſt.* 12.

raine waters I meane.

1. Waters come not out of the dust, but from above, so afflictions come out of the dust, *Iob* 5.6.

2. Waters fall on all alike, *Mat.* 5.45. so afflictions come alike to all, *Eccles.* 9.2.

3. Stormes for the present are grievous; so are afflictions for the present, *Heb.* 12.11.

4. The showers doe wash, not wound us, so afflictions doe clense us, not hurt us.

5. When the storme is past the sunne-shine is welcome, so is prosperity after afflictions: so much of the Raine.

Of the Earth.

1. *Of the divers names given to the earth.*
2. *Of the scituation and place of the earth.*
3. *Of the fashion and forme of it.*
4. *Of the nature and quality of it.*
5. *Of the subsistence and dependance of it.*
6. *Of the quantity and greatnesse of it.*
7. *Of the riches and fruitfulnesse of it.*
8. *Resolves concerning the earth.*

Sect. 1.

First, *Of the names given to the Earth.*

1. IT is called (*Terra*) earth, *Gen.* 1.1.

2. It is called (*Arida,*) dry land, *Gen.* 1.9.

3. It is called (*Tellus,*) earth or ground.

4. It is called (*Humus,*) moist earth; the Greeke γῆ *vel* γαῖα, is used for earth, with *Terra*, *Tellus*, *Humus*.

5. When

5. When earth is spoken with heaven, as in, *Psalm.* 124.8. then is it the whole globe of earth and waters: The first time we doe read of earth, is that it was

Informis,
&
Inanis.

Without shape and empty, a confused Chaos; but after it is *Arida*, dry land, yet barren: lastly at the word of God it doth bud and beare fruit.

I who am but earth in my naturall estate without beauty, (*a*) being empty of all good: and though separated from pagans by outward Baptisme; yet I am barren in goodnesse: O that God would say to me, bring forth and increase, and multiply in all saving graces; then should I not be as the mountaines of *Gilboa*, (*b*) nor be as one called barren, (*c*) but as a well watered garden, (*d*) and as a field the Lord had blessed, *Gen.*27.27.

a Reflection.
(*a*) Eze.16.5.
(*b*) 2.Sa.1.21.
(*c*) Luk.2.36.
(*d*) Isa.58.11.

Secondly, *Of the situation of the Earth.* *Sect.* 2.

IT is farre from heaven: and as the center to the circumference; earthly substance it poises downewards; the earth is in the middle, and heaven is round about it, heaven is above, *Exod.*20.4. earth is beneath, heaven is on high, *Psalm.*103.11. earth below, heaven is Gods Throne, *Mat.*5.34. earth his Foot-stoole: when God is said to looke downe upon the earth, he is said to looke downe from heaven (*e*).

(*e*) Deu 26.15 Psalm.33.13.

1. How shall I ascend so high, that am now so farre from heaven; I am as farre as can be from that blessed place, no farther place from heaven then earth is, except it be hell, yet I looke for three ascentions thither. First, in my mind and affections, *Colos.*3.1. Secondly, with my soule when I depart hence. Thirdly, with my body after the Resurrection. Reflexions,

2. Distance of place cannot hinder spirituall Communion

munion with Christ: I may have relation to him who is on high, though I be below. The Sunne in the Heavens communicates his light and heate to us below, the foote participates with the head by vertue of corporall union, though the foote being on earth, the head in the aire.

Sect. 3. Thirdly, *Of the fashion and forme of the Earth.*

IT is for forme and fashion, not a triangle nor square, nor long, nor a semicircle, but round, called in *Psal.* 93. 1. and *Psal.* 96. 10. and *Psal.* 98. 7. *Orbis habitabilis,*

An Orbe for roundnesse, and in *Isai.* 40. 22. it is called a Circle, men usually call it the Terrestriall Globe, as heaven is called the Cælestiall Globe, and as Astronomers doe attribute five Circles to their Cælestiall Globe; so Geographers make as many in this Terrestriall Globe, they have their five Zones, the hote Zone, and the two extreames for cold, and the two temperate Zones: so then the earth is a round Globe.

The Equinoctiall. The Artick. The Antartick. The Tropicks.

Reflexion. 1. This calls for my delight: I can with delight looke on the effigies of mans making: why should I not, to looke on the Globe of Gods making? I looke on mans little Globe with the eye of my body, I contemplate Gods great Globe with an act of my mind.

2. This Globe is Gods Theater, whereon all the inhabitants are actors; here are acted daily sinfull, civill, pious acts: and the exijt of every man is from this Globe is to a bottomlesse pit, or to the new Ierusalem, which is foure square, firme and sure: with what feare and care shall I act my part, that it may be said, well done.

Mat. 25. 23.

Fourthly,

Fourthly, *of the nature and quallity of the earth.* *Sect.* 4.

1. It is dry.
2. It is cold.
3. It is heavy.

IT is drye of it selfe, for though it be called, *Humus*, moyst earth, yet it is not so of it selfe, but an adjunct of water; for of it selfe it is *Arida*, dry land. *Gen.* 1.9.

Also the earth is cold of it selfe, as we may percevie in Cellers, and where men digge deepe, and in shady places where the Sunne doth not come; also the body of a dead man is cold, which is of earthy matter.

Lastly, it is heavy; a basket of earth on a mans shoulders is heavy; and we say of a man who is of a heavy disposition, that he is lumpish, that he is like a heavy lumpe of earth.

Reflexions.

I am dry by nature, being made of earth, without all spirituall moysture: whatsoever I have, it is added to me, but it comes not from me: but all grace that softens and makes plyable, comes from him who powers out his Spirit on his servants, and in the wildernesse waters breake out, and streames into the desarts. *Isai.* 35.6.

2. I am as earth, cold, without the heate of zeale and love, benumbed, and without life and vigor: it is Gods Spirit comes to kindle in my heart, the fire of true zeale, and the heate of charity.

3. I am heavy earth and lumpish, in all holy duties, wanting spiritualnesse, untill God revives mee, I cannot rejoyce in him, *Psal.* 85.6. till he quickens me, I cannot call upon his name, *Psal.* 80. 18. I cannot give first to him, *Rom.* 11.35. I am but a lumpe of sinnefull earth, and can doe that is evill, but nothing that is good: it is God who workes all my workes for me. *Isaiah* 26.12.

Drineſſe ſhould cauſe me to thirſt for a preſent ſutable large ſatisfaction. Coldneſſe ſhould make me ſtirre and labour for heat; and lumpiſhneſſe ſhould provoke me to pray to be quickned according to Gods loving kindneſſe. *Pſal.* 119. 88.

4. I much rejoyce in hope and remembrance of that day, when all heavineſſe and lumpiſhneſſe ſhall flye away, and my body ſhall be raiſed, ſo as it ſhall become ſpirituall. 1. *Cor.* 15. 44. we ſhall then be (*vt Angeli*) as the Angels. *Mat.* 22. 30.

Sect. 5. Fifthly, *of the earthes ſubſiſtance.*

THough it hangs in the aire, yet it is upheld by a divine power. *Heb.* 1. 3. No creature is independent: God hath made the earth, and hangs it upon nothing. *Iob* 26. 7. The earth at firſt had being by the power of God, and ſtil is ſupported by the ſame power to this day.

Concluſions.

1. There be many things man could yet never attaine unto: as Firſt, the perpetuall motion. Secondly, the Philoſophers ſtone. Thirdly, fire incombuſtible. Fourthly, to make a heavy thing hang in the aire: ſo that wee may ſay of God, there are no workes like thy workes. *Pſalme* 86. 8.

Men have tryed, and could not effect their deſignes, but if God but ſpeake it is done. *Pſal.* 33. 9.

2. The earth is upheld by God, without ſupporters, and ſecondary helpes: Oh that I could truſt in God with all my heart; *Prov.* 3. 5. then, though others forſake mee, yet the Lord will ſupport mee. *Pſalme* 27. 10.

Sect. 6. Sixthly, *of the greatneſſe of the earth.*

THe earth is great, ſimply conſidered, yet but ſmall comparatively: as the Center is ſmall, compared with

with the circumference: of old they held the compasse of the earth to be 50000 miles, as *Aristotle*; others held it 34625. Some differed from them and ghessed it 31500. But of late, those which have compassed the whole Ocean, doe say it is 19080 miles; the Diameter 7000: from us to the Center, 3500 miles.

1. An elevation.

1. The great globe of the earth is but a little poynt, being compared to the heavens, and my portion in it but a little, being compared with the whole; and if I had it all, it could not be a sufficiency to my minde, nor could my enjoyment be long. O that God would unglue my affections from this little, and enlarge them toward his owne greatnesse.

2. A Contemplation.

2. I was once nine moneths contained in a little roome: and I have forty yeares beene contained in this little world; I am much enlarged by comming from the wombe to the world: there I had reason potentially, and a life of obscurity: here I see a bright Sunne, and Moon, and Stars, a earth, and waters, and innumerable creatures for my admiration and delight, use and service: my life in the next world, as farre, yea farther exceedes this; then my life, now exceeds my life in the wombe; I came from a little wombe to a great world; I goe from a little world to a great heaven, which the great God of his great love and mercy will bestow on them, which shall greatly be satisfied with it.

Seaventhly, *of the riches and fruitfulnesse of the earth.* Sect. 7.

THe earthes riches, are first *latent*, lying hid, secondly, *patent*, being open.

The riches that lye hid, are among the rest these: the sand pit, the clay pit, the cole-mine, the slate for tiles,

the quar-ſtone, the free-ſtone, the marble, the Jet, that drawes to it the ſtraw, the Adamant, that drawes the iron: there is the rich Diamond, the greene Jaſper, (a) the glittering Sapphire, the fiery Calcedony, the Sardonix, (b) like to the colour of a mans naile, above, but more red beneath, the greene *Smaragdus* (c) comforting the eyes, the red and ſoft Sardius, the gold ſhining Chriſolite, (d) the Skie-colourd Beril, (e) or it is a watrie colour, and ſix ſquare, the green, or ſea-green Topaze, (f) ſhining in darkneſſe, the greene, and gold-like Chriſophraſus, there is the purple Hiacinth, the Amethiſt of the ſame, or a violet couler; with many other; but I am dealing in hid treaſures, and muſt ceaſe.

(a) In *Scithia, vel Perſia.*
(b) In *India, vel Arabia.*
(c) In *Scithia.*
(d) In *Ethiopia*
(e) In *India.*
(f) Neare the red ſea.

The riches of the earth, that are patent, open, and manifeſt, are graſſe, hearbes, flowers, corne, and trees.

There is the Gold, Silver, Braſſe, Coper, Peuter, Tin, Lead, Quick-ſilver, Brim-ſtone, and much hid treaſures.

The graſſe for the plenty and uſe, the hearbes for foode and phyſicke, and medicine, the flowers for variety, colours, and ſmell, the trees for ſhade, timber, and fruit, the corne for to make bread; time may permit to handle in ſeverall meditations.

Applications.

1. I may raiſe my mind to the Lord, and ſay, the earth is full of thy riches, *Pſal.* 104.24. it is full, but how full I cannot tell; but this I am ſure God is the owner of it; *for the earth is the Lords, and the fulneſſe thereof.* Pſal. 24.1. and Chriſt which is the heire of al things, *Heb.* 1.2. is now ſaid to bee worthy to receive power and riches. *Rev.* 5.12. God is a rich God, Chriſt a rich heire, all is his, and we on earth, are but ſtewards. 1. *Peter* 4.10.

Hoſ. 2.8. *Diſpenſatores*

2. The earth is rich within; and fruitfull without; I would I were like it, to have inward graces, outward fruits: *The Kings daughter is all glorious within, and alſo without.* Pſal. 45.14.

3. If earth be ſo rich, what is heaven? the beſt things here are Gold and Pearles, and pretious ſtones; which there are the walls, the gates, and the pavement of the ſtreet,

ſtreete, *Revel.*21.19,&c.the riches of heaven, we have no riches to reſemble them, no conceits to apprehend them: O how great is the goodneſſe hid and laid up *Pſal.*31.20.I may admire it, and hope for it,and wait for it, and that may comprehend me,for I cannot comprehend it.

4. The riches of the earth are obtained by labour and induſtry, for the hid treaſures men digge and ſearch, *Prov.*2.4 and for the outward treaſures men plough,and plant,and graft,and prune,and water,and take paines: for the diligent hand makes rich,and in labor is aboundance; then I muſt not thinke to be idle in the earth, nor to gaine ſpirituall riches without induſtry, and paines, and labour.

Eighthly, *Reſolves concerning the earth.* *Sect.* 8.

HOw can the huge heavy earth hang in the aire upon nothing,and yet ſtand firme? *Queſt.* 1.

The earth is upheld by the mighty power of God, and the nature of all earthy ſubſtance poiſes towards the Center;ſo it all bending thither,it clings together firme and ſtable, as a man clenching his fiſt,his fingers are faſt and ſteddy. *Anſw.*

How did the dry-land appeare? *Gen.*1. *Queſt* 2.

1. God made the mountaines to ſtand up, whereas the earth was plaine before. *Anſw.*

2. The waters gathered to one place at Gods command,ſo the dry land appeared.

Is the earth or the ſeas the higheſt? *Queſt.*3.

1.The earth,for all rivers runne into the ſea, becauſe naturally they runne downeward. *Anſw.*

2.Were the ſea higher, men would ſaile farre more ſwift to the Land,than from it.

3. Were the ſea higher,then going farre on it with ſhips,the earth would be the plainer diſcerned.

4. Men are said to goe downe to the sea in ships. *Psal.*107.

Object. In *Psal.*104.6. the waters stood above the mountaines.

Answ. It was spoken of the creation, before God separated the earth from the waters.

Quest. 4. Doth the earth turne round, and the heavens stand still, as one of the Philosophers pleaded?

Answ. No, for the Sun runneth his race, *Psal.* 19. and the earth hath foundations, therefore it standeth fixed. *Prov.* 8. 29. *Mich.*6.2.

Quest. 5. What may we thinke of *Archimides* of *Siracusa*, who was of opinion, if there were another globe to place his engine, he could move the earth?

Answ. 1. An Ingineere hath some ingredients of madnesse, saith *Struther* in his observations.

2. The Text saith the contrary. *Psal.*104.5.

Quest. 6. How did the Geographers divide the earth?

Answ. Into foure parts: First *Affrica*, where the *Babarians* and *Ethiopians* doe inhabite. Secondly, *Asia*, which is divided into two parts: *Asia* major which is parted from *Europe* by the *Scithian* river *Tanais*: *Asia* minor, where were the seaven churches St. *Iohn* writ unto. *Revel.*1.11. Thirdly, *Europe*, divided from *Affrica* with the *Mediterranian* sea, and from *Asia* with the aforesaid river *Tanais*: England and Scotland are the two greatest Iles which lye North-ward. The fourth is *America*: first discovered in 1492. by one *Christopher Columbus*, servant to the King of *Castile*, and 7. yeares after it was nominated *America* of *Americus vesputius*. Here is new Spaine, new England, Virginia, Burmudus.

Quest. 7. How is it, that wicked men enjoy so much of earthly possessions?

Answ. 1. They are Children by creation, *Luke* 3. *ult.*

2. They doe some outward services.

3. They

3. They are very industrious for these things, being children by creation they have an earthly portion, for outward services they have out outward rewards; their industry and labour is recompenced with terrestriall good things, as the maine they aimed at, and did pursue with their strength and might.

Have wicked men a right to earthly thins? *Quest.* 8.

That is given them them they have a right unto. *Psal.* 115.16. the earth is given to the soones of men: To take from a wicked man any of his goods, under a pretence he hath no right to them, or to deny payment of debt for that cause, is phantasticall. *Answ.*

To say he is an usurper, leave that to be descided betweene God and him as the case stands betweene us and him: let us give to all men their due, *Rom.* 13. we may not take a poynt from a *Turkes* hose on the aforesayd termes; nor deny payment of a debt to him, pleading he is wicked, and hath no right.

In what place of the earth was Paradise? *Quest.* 9.

The place is ghessed at, by the names of the Rivers which are mentioned to runne through it; but the deluge of waters in the dayes of *Noah*, deprived the men on earth of the beauty of it, and when the place is disputed, yet little is concluded. *Answ.*

What lessons doth the Earth teach us? *Quest.* 10.

1. To be patient: the Earth beares all. *Answ.*
2. To be fruitfull: the earth abounds with fruites.
3. To be bountifull: the Earth receives all.
4. To be constant, the earth is immoueable.

Our patience brings us much inward peace.
Our fruitfulnesse, evidences we have life in us.
Our bounty and doing good, wins others.
Our constancy brings us from duty, to reward.

Why have the godly for the most part so small a portion of earthly things. *Quest.* 11.

1. They enjoy God, which is the best satisfaction. *Answ.*

2. God

2. God keepes them ſhort, as Birds wings are clipped that they may not flye from him.

3. They bend their chiefe ſtuddies and endeavours for ſaving grace, and ſpirituall riches.

4. God gives portions heere to wicked men, *Pſal.* 17. but he reſerves for them an heavenly inheritance.

Queſt. 12. What are the markes of an earthly man?

Anſw. 1. When he awakes, hee mindes earth.

2. He is over-joyed if he winnes earth.

3. He is over-grieved if he looſes earth.

4. He eſteemes them the onely wiſe men that be wiſe for the earth, to get great eſtates.

5. Hee oppoſes the powerfull preaching of the word, and the heavenly minded Chriſtian.

6. He is loath to heare of going from the earth.

7. His delightfull diſcourſe is moſt for the earth.

8. He is never wearied in ſtuddying and in labouring for earthly things.

9. Hee is never ſatiſfied, but ſtill deſires more.

10. He is unwilling to part with earth, though God and his Conſcience, and the poore call for it.

Queſt. 13. How ſhould wee carry our ſelves being inhabitants on the earth?

Anſw. 1. Labour to be Saints on earth. *Pſalme* 16. 3.

2. To conſider we are ſtrangers on earth. *Pſa.* 119. 19

First we ſhould labour to be Saints on earth.

1. By yeelding to the Miniſtery of the word; which although others are not wrought on, yet the Saints are gathered glued together, and grow up into one body, by the Miniſtery of the word. *Ephe.* 4. 11.

2. By ſeparating from all groſſe ſinnes in the act, and from all ſmaller ſinnes in the allowance.

3. By dedicating our ſelves, and giving our ſelues to God. 1. Speedily, without delay. 2. Totally, without reſervation. 3. Reſolutely, agaynſt oppoſition. 4. Conſtancy, not revolting.

Secondly,

Secondly, as strangers on the earth.

1. We should freely acknowledge we be strangers.
2. Use this world moderately. 1. *Cor.* 7. *chap.* 31.
3. Expect some wrongs, no preferments.
4. Wee should much praise God, for our comforts here.
5. Forget that behind, and endeavour towards that before. *Phil.* 3.
6. To do good now, *Gall.* 6.9. be ready to depart. 2. *Peter* 1. 10. 11.

For our encouragement in the way.

1. Our Pilgrimage is not long. 2. We have company. 3. We shalbe provided for. 4. We have a guide. *Psal.* 119. 105. 5. We have attendants, *Psalme* 91. 6. A Heaven to receive us.

Of the Water.

1. *Of the Etymology, and also the original of waters.*
2. *Of the kinds of Waters.*
3. *Of the usefulnesse of Water.*
4. *Resolves concerning Water.*

Sect. 1.

FIrst of the Etymology of Water, and the original of them: the Latin *Aqua*; some do derive it from *à et qua: quasi à qua vivimus; vel à qua omnia fiunt:* by which we live, or of which all things were made: Others will have it, *quasi aqua*, because nothing more equall and smooth then water, when it is not troubled. *Adam* named many of the Creatures, but God he himselfe gave the name to the Waters: in the generall, *Gen.* 1. 2. also the gathering together of the Waters, he called Seas, he gave the name to the Rivers. For their originall;

Lod vick Ronsee D. of Physicke

ginall, we read of them as soone as we read of any thing, the Spirit of God mooving on them: the Earth to appeare out of them; the waters are honourable for antiquity.

Sect. 2. *Secondly, the kindes of Water.*

THe kinds of water are many, there is salt water, and fresh water; the Sea water, and the River water, Well-water, Raine-water, Snow-water, the Water in Bathes, there is Waters of divers wonderfull operations; some Water is sayd to kindle a torch; some to make the Sheepes wool blacke that drinke it. The Spaw doth intoxicate the braine; some Waters are reported to be so cold, that they turne Leather-gloues, and balls into stone: I have seene Cheese, and Wood, and a Toadstoole turned to stone, I judge it came by such like water. In *Bœtia* are springs that helpe memory; some waters make Women barren; one River is reported to be bitter and salt, thrice a day. In *Arabia* is a fountaine which casteth up all heavy things put into it. In *Phrygia* are two Fountaines, one makes men laugh, the other makes men crye: there is a river in *Bythinia*, which torments perjured persons being put into it; amongst us, some water will take Soape, and some will not; some water wil make better drinke then other. At *Bath*, the water springs alwayes hot. In *France* is a river with the which a Scarlet is dyed, excelling other colours; the variety of Waters, requires a Volume. I only take an abridgement, and a taste, or touch.

Sect. 3. *Thirdly, of the usefulnes of the water.*

FOr usefulnesse, it hath a priority above the other elements; it pierces the aire and ascends by the Sunnes exhalation, it devoures the earth if it bee not strong-

strongly kept in by bankes; it quenches the fire, it hath great ability and therefore may be usefull: it carries our ships, makes fertile our grounds, refresheth and nourisheth man and beast, fowles and fishes: the trees live by the water, the earth upholds them; a rose bush upheld in water without earth, brings both leaves and roses as some affirme: some creatures live by water, but none without it, most live without fire but none without water: men, beasts, trees, and corne, cannot continue without water: It washes, and cleanses, and cooles, and refreshes: In peace, in warre, in sickenesse, in health, in the house, in the field, alwayes water is usefull: In conclusion; no water, no humane life, no Common-wealth, no world.

Fourthly, Resolves concerning water.

Quest. 1. What are those waters above the firmament? *Gen.* 1.7.

Answ. They be the waters in the cloudes, above that firmament, where the fowles flie; called heaven, *Psal.* 148.4. how heaven is diversly taken in Scripture; reade before page 176. as every part of the water is called water, so every part of the firmament is called by the name of the whole.

Quest. 2. What may we observe concerning the sea?

Answ. 1. Gods bounty in storing it with fishes.

2. His power in keeping it within his boundes.

3. His providence, for commodities are in great ships conveighed in great quantity and more speed, from one people to another, then could be by Camels or Horses, also the Hands are as Innes for seafaring men to refresh them.

Quest. 3. How should they be quallified that goe to sea?

Answ. 1. To prepare for danger; for at sea be rocks, quicksands, pirates, tempests.

2. To prepare for death, for there is but an inch or two alwaies betweene it and them.

3. To resolve to glorifie God when they doe see his great workes.

Queſt. 4. What is the cauſe of the ſaltneſſe of the ſea?

Anſw. Some thinke it is cauſed by the Sunne, that draweth from it all thinne and ſweet vapours, to make raine, leaving the reſt as the ſetling or bottome: others ſay it takes a ſaltneſſe from the earth where it runnes; God hath made it ſalt, the meanes is hard to find.

Queſt. 5. What is the cauſe of the waters ebbe and flowing?

Anſw. One opinion is, there be exhalations under the water that moves it two and fro: others ſay the Moone cauſes the tides and ebbes: we ſooner find it is ſo, then how it is ſo: Reaſon is like the Sunne, it diſcovers things under it, but darkens the things above it.

Queſt 6. From whence have the Springs and Rivers their originall?

Anſw. Some thinke from the aire converted into water, they reaſon, in nature is no emptineſſe, and in caves and hollow places of the earth is aire which by cold is reſolved into water: they give an example of Marble pillars which ſweat, before it raines; but this is not an argument convictive: the water that is on marble ſtones is not aire tranſmutated; but rather exhalations of thin vapours which ſticke there, as the hoare froſt ſticks on mens beards and horſes haires by a conveiance inviſible: a more ſollide infallible anſwer is that of *Solomon*, *Eccleſ.* 1. 7. all the rivers runne into the Sea, yet the Sea is not full; unto the place from which the rivers come they returne and goe: ſo then the ſea, not the aire, is the originall of the ſprings: *Solomon* is to be preferr'd before *Ariſtotle*.

Queſt. 7. Why are ſome ſprings medicinable?

Anſw. Gods goodneſſe is ſuch, he gives vertue to the creatures for mans good: the ſecond aire cauſes the waters come through divers mines of the earth, and licke of them, and participate of them, and ſo become phyſicall.

Queſt. 8. What is the cauſe of the hotneſſe of bathes?

Anſw. Some ſuppoſe there are burning minerals like Mount

Ætna,

Ætna: others thinke there are mines of brimstone they passe through: others, the tumbling of waters beating one against the other makes them hote, we must be content to looke *à posteriori:* God hee knowes a *priori:* let us be thankefull for the effects, when we find not the cause.

Whether are the most excellent, the fishes in the water, or beasts on earth? *Quest.* 9.

In the generall the beasts, for they have more perfect senses, converse more with men, are more docible, and serviceable. *Answ.*

Were fishes made of water onely? *Quest.* 10.

It is probable the fishes were made of the foure Elements, but the water was the most predominate, and the place of their habitation, generation and conservation. *Answ.*

Were the Birds created of the water? *Quest.* 11.

It is thought not of the thickest of the water, but the watery vapour, aire and water is predominate in birds; fishes in the water, birdes in the aire have a resemblance. *Answ.*

1. The elements they live in are cleare and perspicuous.

2. The bird flies very swiftly, so doth the fishes swim swiftly.

3. The birds have wings and feathers, the fishes have fins and scales: The bird guids his flying with his taile, so doth the fish his swimming.

4. There be some fishes make a prey of others and devoure them, so is it with the birds.

5. The birds that prey on others, doe not multiply so fast as those preyed upon, so is it with fishes.

How are people compared to waters? *Quest.* 12.

In five particulars reade page 131. *Answ.*

How is the word compared to waters? *Quest.* 13.

In sixe particulars reade page 131. *Answ.*

How is the spirit compared to waters? *Quest.* 14.

Answ. 1. As water cleanseth from filthinesse, so doth the Spirit of God. *Ezek.* 36. 35. 2. *Cor.* 6. 11. yee are washed, &c. by the Spirit.

2. Water refresheth, *Iudges* 15. 19. much more doth the Spirit revive and quicken our soules.

3. Water cooleth us: so doth the Spirit in the time of tentation.

4. Water makes fruitfull: so doth the Spirit enable us to bring forth fruit to God.

5. Those that have plenty of water, we judge them happy; so should we them that have Gods Spirit.

6. No water, no temporall life: so without the Holy Ghost no spirituall life.

Quest. 14. How is he said never to thirst, that drinkes of the water Christ gives? *Joh.* 4. 14.

Answ. 1. He shall never thirst out of an emptinesse.

2. He shall not thirst corruptly to satisfie his lusts.

Quest. 15. Why is the sea called the red sea? *Exod.* 14.

Answ. Some thinke because the mountaines and cliffes, and sea bankes are red: others say the originall word *Suph*, signifies a Reede; a boundance of Reed grow there: so is to be understood the Reedy sea.

Quest. 16. What water is best, and most wholsome?

Answ. The fresh water, that is most thinne, pure, and freest from mixture, and which tastes of nothing but it selfe.

Quest. 17. How is Baptisme resembled to the *Israelites* passing through the Red sea?

Answ. 1. The *Israelites* were, as it were, buried in the sea, yet arose at the shore: so in Baptisme, we are as buried in sinne, and rise to a new life.

2. The *Egyptians* being drowned, could no more hurt the *Israelites*: so our sinnes in Baptisme being pardoned, cannot prevaile any more.

3. The Baptized Israelites all of them entred not into *Canaan*: nor doe all baptized Christians enter into heaven.

4. In

4. In the overthrow of *Pharoah*, they were delivered from bondage: so by Baptisme wee are delivered from the service of sinne and Sathan, and vow warre against them.

5. The Israelites after they passed through the sea, did feede on heavenly *Manna*: so Christians after baptisme doe partake of heavenly mysteries.

6. As all the Israelites were baptized, 1 *Cor.* 10. so all Christians have but one baptisme, *Ephesians* the fourth. So much of the waters.

Of Fire.

1. *Of the divers names of fire.*
2. *Of fire properly so called.*
3. *Of the qualities of fire.*
4. *Of the improper fire: fire metaphoricall.*
5. *Divers resolves concerning fire.*

First, *of divers names given to fire.* Sect. 1.

SOmetimes fire is attributed to God. *Heb.* 12.29. Our God is a consuming fire: so Christ in purging the elect, is like a purging fire, *Mal.* 3.2. and the holy Ghost is like fire, *Matth.* 3.11. and the word is as fire to perplexe the carnall, *Luke* 12.49. and fire to try and examine mens doctrines, 1. *Cor.* 3.13. so afflictions are fire, *Psal.* 66.12. And fire is that which is made with combustible things, as wood, *Acts* 28. 2, 3. and coales, *Isai.* 54.16. But all fire may be ranked to two heads: proper, or improper fire; fire naturall, and fire metaphoricall.

Secondly,

Sect. 2.

Secondly, *of naturall or proper fire.*

1. *Fire is hid and secret.*
2. *Fire appeares alwaies with another thing.*
3. *Fire is alwaies in motion and working.*
4. *The fire is ascending upwards.*

The effects of fire are in the third Section.

First, it gives light. Secondly, it gives heat. Thirdly, it consumes. Fourthly, it changes. Fifthly, it purifies.

Againe, fire

Is not lessened by giving heat; it is encreased by adding fuell; it pierces by degrees; it is never satisfied.

First, fire is hid and secret.

We see the earth and water distinctly: we feele the aire, but the earth lyes hid: it appeares not of it selfe, we must take paines to get it, and care to looke to it when we have it.

Considerations.

1. How is naturall corruption like to fire? it lies hid: Little thought *Hazael* that there had beene that wickenes in his heart, which after manifested it selfe. 2. *King.* 8. 13.

2. As the steele discovers the fire which lay hid in the flint, so doe occasions bring forth the corruptions which like fire lay hid.

For example,

1. A mans preferment discovers what was in his heart: as we see in *Saul* and in *Vzzia.* 2. *Chron.* 26.

2. Affliction discovers a mans heart. *Isai.* 8. 21. *Rev.* 9. 20, 21.

3. A mans praises discovers him. *Prov.* 27. 21.

4. Heresies discovers a mans corruptions that lay hid; he yeeldes when the lovers of truth shew themselves approved ones, 1. *Cor.* 11. 19. *Quos experientia docuerit esse fidei & pietatis, sinceræ.*

3. So is grace hid, and secret in the heart, as faith, and love, and meeknesse, and patience: yea occasions mani-

manifests the same, as *Iosephs* chastity appeared by his mistresse tentation; and *Davids* loyalty, when she cut off the lappe of his masters garment, and would not kill him: we come to know the good and evill that is in our selves and others by experience, and occasions will declare what grace, and what sinne is in us.

Secondly, *Fire appeares with another thing.*

The sparke stayes not, unlesse yee nourish it with tinder or touch-wood, then Brimstone, or wood, or cole, or paper, or match, or straw, or turffe, or some combustible thing must shew it, preserve, and continue it.

Considerations.

1. How doth grace manifest it selfe with that it works withall, like to the fire it comes from God, and is kindled in the heart; and then Grace is the fire and thoughts is as the fuell: Grace is the fire, and words is the fuell, Grace appeares with duties of piety, workes of righteousnesse and Mercy.

2. That which appeares with the fire, doth nourish it, and continue it: so Faith begets prayer, and prayer nourishes Faith: Ioy begets strength, and strength preserves Ioy: dilligence it breeds assurance, and assurance nourishes dilligence; faith begets works, and works confirme Faith, patience comes from hope, and hope prolongs patience, as fire breeds ashes, and ashes preserves fire.

3. So sin appeares as fire in the fuell: Ignorance appeares in pride, and pride will not be informed, but be ignorant still.

Thirdly.

Fire is alwayes in motion, ever working like the clock wound up, and pulses which alwayes beate: the fire ever goes forward, working on the fuell to turne it into his owne nature.

Consideration.

So is Grace, ever operative, turning the subject where it is to his owne nature: it ever provokes a man to read

or pray, or fast, or worke, or exhort, or comfort others, or reconcile them at oddes. A man that hath Grace, is never idle, he is a busie Creature in his generall calling, or his perticular, or both, hee will endeauour to spread truth, and oppose errour, and mortifie sinne in himselfe, and stop sinne, and bewaile it in others, he is alwayes in action, much in devotion.

2. Sinne in the unregenerate, is as fire ever in motion: In their beds they imagine mischeife, being risen they acte it, they are resolved to do evill, and act sin with a great delight. *Pharaoh* was a plotter against Gods people, and *Saul* breathed out threats, and procures letters and takes a journy; men will break their sleepe, and be at cost, and unwearied, and unsatisfied in the service of sin.

In the fourth place.

Fire ascends upwards, it being his natural motion, and disposition, so it ascends.

1. Speedily, as soone as tis kindled.
2. Strongly, becaus naturall motion is strong.
3. Constantly, naturall motions are constant.
4. Easily, without compulsion.
5. If the flame be beaten down, or kept down, it breaks upward assoone as that is remooved that held it down, and strives all the time tis opposed and kept downe.

Considerations.

1. What fit resemblance is between fire and true grace: Fire, the naturall motion is upward; so Grace makes the Soule ascend upward, to seeke the things aboue, *Col.* 3. 1. and to make our Minds heavenly. *Phil.* 3. 20.

2. Fire hath a strong motion upward; so grace carries the soule to God with strength, *Psal.* 42. 2. the soule thirsteth for God: and thirst is the strongest passion: In *Act.* 17. 16. St. *Pauls* spirit was stirred for God, *non poterat sustinere*, he could not forbeare: so grace stirres the heart upward to minde things above; it makes men *spiritu ferventes*, Rom. 12. 11. *fervent in spirit*; as Christ was

was strong in the Spirit, *Luke* 1.80. hence Christians have deepe sighes, strong cryes within them, earnest groanes and longing, strong and fervent prayers. *Psal.* 51. *Iam.* 5.16.

3. Fire hath a constant motion upward: so grace is alwayes aspiring to the things above; when a man breakes off his sleepe he awakes with God. *Psalme* 139. 18. grace makes a man trust in God all the day, *Psal.* 25.5. to call upon God continually, *Psal.* 86.3. to set God alwaies before us, *Psal.* 16.8. grace is thinking devising, contriving, desiring, questioning, seeking, and exercising it selfe about things above, things holy, heavenly, gratious and spirituall.

4. Fire ascends easily without compulsion; so grace hath a propensity and facillity to heavenly things: grace makes a man joyfull to come to the house of God, *Psal.* 122.1. and willing to come to the assemblies: *Psal.* 110.3. a man comes with gladnesse, *Philipians* 1.4. heares with readinesse, *Acts.* 10.33. his praises comes from his joy, *Psalme* 63.5. his almes for a chearefull minde, 2. Cor. 8.3. he is easie to be intreated, *Iames* 3.17 he is as ripe fruit soone shaken, as ripe corne soone threshed.

5. If the flame be kept downe, it ascends againe as soone as that kept it downe is removed. So grace may be suppressed, but take that away which keepes it downe, it doth flame up againe presently. Sinne quelled grace in *David*, but his sinne being pardoned, how did his graces flame upward! what sweet prayers did hee make to God? what holy *Psalms* did he indite: Tyranny, and tentation, and reproaches may seeme to extinguish the graces of Gods children, but they burne inwardly, *Psal.* 39.3. and there is a recourse to God. *Jer.* 20.9. 12. and when they doe get victory, enlargement, and liberty, then it is apparant the fire was kept in, but by violence, and they flame more than they did before; as the Smiths fire by his casting water on it, burnes the more fervent.

Sect. 3. Thirdly, *Of the qualities and effects of fire.*

1. FIre gives light so saith the Prophet, *Isay* 50.11.
2. Fire gives heate, so saith St. *Marke, chap.* 14. vers. 54.
3. Fire consumes, *Amos* 2.1. *Combusserit ossa, &c.*
4. Fire it changes, *Psal.* 68. 2.
5. Fire it purifies, *Mal.* 3.2.
6. Fire encreases by adding fuell.
7. Fire is never satisfied, *Prov.* 30.16
8. It is not lessened by communicating heate.

1 Fire gives light, so doth Gods word: instruction is the light, shines from the Law, *Proverb.* 6. 23. by preaching men receive light, *Acts* 26.18.

Considerations.

1. Light doth distinguish; so doth the word, by it we know what is good, and what is evill.
2. Light is comfortable, so is the word, *Ier.* 15.16.
3. Light makes us walke safely, so doth the word; guide us in the waies of peace and safety.

2 Fire gives heate, so doth Gods spirit; he heates us with zeale and warmes our affections.

Considerations.

1. Heate makes us joyfull: a man that is warmed at the fire saith *Aha, Isai.* 44.16. so the comforts of Gods spirit makes a man much refreshed, *Psal.* 94.19.
2. Heate makes a man active, his benumednesse being removed; so Gods people are active being cheared with the comforts of Gods holy spirit, the joy of the Lord is their strength. Nehem. 8.10.
3. The fire giving heate, men presse to it, and desire to be nigh it: so Gods spirit working heate and comfort in our soules, we should ever desire and much pray for it. Luke 11.13.

3 Fire consumes all combustible matter it meetes with; as wood, straw, coale, &c.

Con-

Considerations.

1. The curse of God consumes, *Zach.* 5. 3. 4. as the fire consumes two wayes, either secretly by degrees, or violently and swiftly: so the curse is secret, as a moath and rottennesse, *Hos* 5. 12. or more violent and terrible as a Lyon, or Lyons whelp, *vers.* 14.

2. Fire consumes not only the house where it first kindles, but the next house to it, and if it be not quenched it reaches to many houses: so the curse of God reaches to a sinner, to his next heires, yea if repentance doe not come betweene, it reaches to the third and fourth generation.

Fire changes; it turnes the couler of that you put into it, it meltes the waxe comes neere it, it hardens the clay, it drives the moisture out of the paper or cloth that is held before it. 4

As fire changes, so doth Gods spirit, 2. *Cor.* 3. 18.

Considerations.

1. In their condition, they were captives, 2. *Tim.* 2. 14. now they have liberty, 2. *Cor.* 3. 17. They were children of wrath, *Ephes.* 2. 2. they be changed to be children of God, 1. *John* 3. 1.

2. They be changed in disposition, *Isa.* 11. 6, 7, 8. they were enemies, *Rom.* 5. 10. now are friends, *Joh.* 15. 14. they have a divine nature, 2. *Pet.* 1. 4. and a new heart, and a new spirit *Ezek.* 36. 26.

3. They be changed in conversation; the old companions they cry away from me, *Psal.* 119. 115. they be changed in their speeches which were once rotten, *Eph.* 4. 29. but now gratious, *Col.* 4. 6. they are changed in their actions, they eschew evill and doe good, they practice righteousnesse and doe exercise mercy, they doe performe duties of piety from an inward principle, from a new life infused into them, there is an universall change where Gods spirit comes, savingly and effectually.

5. Fire purifies, and purges, and seperats, the drosse from the mettall.

Considerations.

1. As fire purges and purifies, so doe afflictions; God hath his furnace in *Sion*, there is fiery tryals to prove and to try the people of God, *Psal.*66.10. 1. *Pet.*4.12.

2. As the fire is made according to the will of the gold-smith, so our afflictions are according to the will of God.

3. As the time of the mettalls being in the fire is according to the wisedome of the goldsmith, so the time of our afflictions are according to the wisedome of God.

4. When the mettall is melted and the drosse taken away, then it comes forth more pure, so when our hearts are humbled, and our corruptions purged, then we come forth as gold. Job 23.10.

6. Fire increases by adding of fuell.

Addition breeds multiplication: the more fuell the greater is the fire.

Considerations.

1. So is it with coveteousnesse and riches, as wealth comes in, coveteousnesse encreases, having hundreds the desires run after thousands, the desires are not quenched with money no more then fire is with fuell.

2. Addition of graces are as the fuell: assurance of salvation as the fire; the more graces, the more assurance, by the joyning grace to grace we make our calling and election sure. 2. Pet. 1.

3. Wicked men adde to the people of God affliction and misery, this they do willingly, but by this meanes they adde fuell to their felicity and glory, this they do unwillingly.

7. Fire is never satisfied: yea may adde till you be weary, fire still desires more.

1. So is it with all earthly things, they doe never satisfie the restlesse desire of man: the Bee flies from one flower

flower to another, as unsatisfied: *Solomon* proved by experience, no full satisfaction in earthly things; like the fire we still desire more.

8. Fire is not lessenned by communicating heate, nor have we the lesse by communicating of our gifts to others: wealth communicated to others lessenneth our store; but in heavenly graces it is otherwise: in heating others we are not the colder; in quickning others we are not the more dull: the Cock claps his wings, and awakes himselfe, he crowes, and awakes others: The fire burnes if that no body be neare it, if you warme you, there is no diminishing: it burnes, and heates, and doth good with advantage to us, and no dis-advantage to it selfe. So much of proper fire: next

Of improper fire; metaphoricall fire. *Sect.* 4.

BY improper fire we may understand the metaphoricall fire, that is like fire; or the extraordinary fire we read of, which doth differ from our materiall Fire.

This is of two sorts:

1. *Supernall fire.* 2. *Infernall fire.*

1. Supernall fire comming from above, and of these are two causes.

1. From Gods anger.
2. From Gods favour.

1. From Gods anger; so Fire came downe from heaven on *Sodome* and *Gomorrah*, *Gen.* 19.24. Also on them that offered Incense in the conspiracy of *Korah*. *Numb.* 16.35. On the Captaine and his fifty. 2. *Kings* 1.10.

2. From Gods favour: so Fire came downe on the sacrifice of *Solomon*, 2. Chron. 7.1. and on the sacrifice of *Eliah*, 2. *King.* 18.38. Thus God shewed his love and favour to these his seruants by fire from heaven.

2. Infernall fire is that which the damned doe feele in hell, set forth in Scripture.

1. For

1. For the greatneſſe, there is fire and much wood: the Prophet ſpeakes to our capacity. *Iſaiah* 30.33.

2. By the terribleneſſe, it is a lake of fire, as St. *Iohn* ſaith. *Revel* 21.15.

3. The eternity of it is everlaſting. *Matth.* 25.41.

This fire ceaſeth on the ſoules of men, it layes hold on ſpirits and hath

1. Shame, for they ſhall bee looked upon as ſpectacles of wrath to their infamy. *Iſaiah* 66.24.

2. This fire differs from fire on earth, and hath with it darkneſſe and paine: our fire gives light and warmth.

3. This fire hath with it indignation, and an exceeding vexation; for there is gnaſhing of teeth.

4. Divines thinke there is horrible blaſphemie, becauſe of their torments.

5. The company of the divels moſt fearefull and terrible.

And in this Fire

1. Is no reſiſtance, for now they ſuffer, *Jude* 7. and are bound hand and foote. *Matth.* 22.13.

2. Is not the leaſt mittigation. *Luke* 16.24,25.

3. There is a gnawing worme in the fire. *Mar.* 9.44.

4. A ſenſibleneſſe of the torment. *Luke* 16.24.

5. A knowledge that others be in joy. *Luke* 16.23.

6. The torment is on the whole man, all the faculties of the ſoule, and all the parts of the body.

The degrees of torment.

1. According to the meaſure of wickedneſſe committed. *Matth.* 23.14.

2. According to the meanes of grace they deſpiſed. *Matth.* 11.24.

Sect. 5. Fifthly, *of divers reſolves concerning fire, both naturall and divine: and of Meteors.*

First of them that are naturall.

Queſt. 1. How many waies may fire be put out?

Anſw. First by ſpreading it abroad. Secondly, by withdrawing

drawing of the fuell. Thirdly, by throwing water on it.
So our luſt may be quenched; by ſeparating of them, by taking away that which doth nouriſh them, by teares of repentance.

Why doth fire burne hotteſt in froſty weather? *Queſt. 2.*
The extremity of the cold aire provokes it to be more vehement. *Anſw.*

Why doth Wine, and ſome ſtrong waters burne and take fire? *Queſt. 3.*
Becauſe of the ſtrongneſſe, and clammineſſe, and fatneſſe that is in it, it is combuſtible. *Anſw.*

Why doe men burne the ends of pales which they do put in the ground? *Queſt. 4.*
That the moyſture being expelled, the putrefacting part may remaine the longer in the ground without rotting. *Anſw.*

What is the cauſe of the continuall fire that is on mount *Ætna*? *Queſt. 5.*
The minerals of Brimſtone, or ſome other combuſtible Oare; which quantity being great, the fire continues: thus the learned doe thinke. *Anſw.*

Quenching the hot Iron in the Smiths forge, why doth it hiſſe and make a noyſe? *Queſt 6.*
Firſt, ſuddaine alterations breedes diſtemper in the very iron: Secondly, violent extreames doe fight and make anoyſe. *Anſw.*

How may we prove the foure elements in a fire-ſtick? *Queſt. 7.*
1. There is fire in the one end of the ſticke. *Anſw.*
2. There is water wooſes out at the other end.
3. There is aire fumes out with the water.
4. The ſticke burnes to aſhes, there is earth.

Why doe children love to play with the Fire? *Queſt. 8.*
1. Becauſe of the fineneſſe of the colour. *Anſw.*
2. Becauſe they want experience of the operation of it.

Why doe engliſh people make bone fires the fifth of every November? *Queſt. 9.*

Answ. 1. That the Fire may be a lively remembrance of our deliverance from Popish Fire.

2. That our children might aske the meaning, and be instructed in Gods mercies to us.

3. To daunt the enemy when they see us rejoycing, whom they rather would see weeping and mourning.

4. We expresse outwardly what we have inwardly, the fire of zeale and thankfulnesse.

5. The burning of the wood, shewes how traitors shall burne in hell.

6. We would teach them: we make fires, not to burne them, as they did us, but to give them light and warmth.

Secondly, other resolves concerning metaphoricall fire.

Quest. 1. How is anger like to fire?

Answ. 1. A little may grow to a great flame.

2. Fire and anger be hurtful out of their proper places.

3. Fire is dangerous neare flaxe, and anger is dangerous where is provocations.

4. Wisedome orders fire, so a wise man orders his anger.

5. Fire raked in ashes, stirring discovers it; so concealed anger, occasions doe manifest it.

6. There is likenesse in the quenching of fire and anger.

1. Fire is quenched by with-drawing fuell: so anger is appeased by removing that which doth nourish it.

2. Fire is quenched by water, and anger is quenched by teares of humiliation.

3. Houses on fire are holpen by pulling downe, so anger is cured by pulling downe pride and high conceits.

Quest. 2. How doth wickednesse burne like fire?

Answ. 1. One coale kindles another; so one wicked man doth infect another.

2. Fire consumes; so doth wickednesse consume all good in the soule, the strength of the body, the goods, the good name.

3. Some sport with fire; some sport with sinne.

4. When fire gets mastery wee are undone; so when

when sinne gets dominion we perish.

5. When a man sees fire in his house, too late, he cries desperately: so it is with sinne at the death bed.

6. Fire hath undone them that were very rich: so wickednesse did undoe the very Angels.

7. If we espy fire very dangerous, if we can timely quench it, we doe rejoyce; so if we espy our sinnes, and timely repent, it aboundantly comforts us.

8. If a man be cryed unto, his house is on fire, if hee he stirre not, he is like to perish: so if the Preacher crye out of the sinne in mans soule, if hee repent not, hee perishes.

9. If fire be almost put out, if it have matter it will revive againe; so wickednesse curbed by law, education, shame, example, if not throughly mortified, it will revive againe.

10. If fire be blowne, it is more furious: so if sin bee provoked, furthered and animated, it is more furious; provoked lusts are strong.

Quest. 3. Answ. How is jealousie like unto fire?

1. As fire is ever working, so jealousie is never at rest.

2. Fire works on the least advantage, so doth jealousie.

3. Fire blowne, and added unto, is outragious, so is jealousie, if it be stirred, and new matter added to it.

4. Many times the neighbours are called to helpe quench fire: so often times the neighbours and the friends are called to appease the jealous party.

5. Fire will except of no gifts, nor be intreated not to burne: so the jealous man will endure no ransome, though the gifts be augmented. *Prov. 6.*

6. Fire lies sometimes invisible in the ashes: so jealousie lies secret hid in the heart.

7. Fire burnes those that touch it; so the jealous person is angry with those converse with them.

8. A sure way to quench fire, is to cast on water, and take away the fuel: so to quench jealousie, the best way

is to weepe for them, and to give them no just occasion.

9. If a man come with a handfull of flaxe or straw to beate the fire, hee encreases it: so to come to the jealous party with passion, rough words, or threats, doth more enrage them.

10. Put two fires together, they doe burne the hotter; so put two jealous persons together, let them talke together, they strengthen each other.

11. Fire sometimes burnes where it should not: so the jealous person sometimes suspects were he should not.

12. Fire welcomes that will encrease it: so doth the jealous party welcome the tales and reports that encreases jealousie.

Quest. 4. What lessons may we learne from the fire which fel on *Sodome*?

Answ. 1. That God is just as well as mercifull.

2. Strange sinnes bring strange punishments.

3. The equity: they burnd in lust first, and then were burned with fire.

4. Voluptuous living hath a smarting conclusion.

5. Vniversality of sinnes, brings universall destruction.

6. Those which cannot abide to be reproved, must abide to be punished.

7. We should take examples, least we make examples.

Answ. How is Gods word like to fire?

Quest. 5. 1. The fire gives light: so doth Gods word. *Psal.* 19.

2. The fire gives heat; so doth the word.

3. The fire in his place rejoyces; so doth the word rightly applyed. *Ier.* 15. *Job.* 23.

4. The fire consumes the combustible stuffe; so the word consumes our sinnes and lusts.

5. The fire changes some things, and drawes some things to it; so doth the word change us, and win us, and turne us to his owne likenesse.

How

How are the judgements like fire ? *Quest. 6.*

1. Fire is terrible, when it is cryed fire, fire ; so Gods judgements are terrible in the threats. *Answ.*

2. Fire it impartiall : so are Gods Judgements.

3. Fire consumes ; so doe Gods judgements.

4. Fire torments men ; so doe Gods judgements.

5. The spoyle that fire makes, is reported a farre off from the place : so Gods judgements are heard of, and famous for report and record.

6. When fire is cryed, and kindled, men doe remove their Goods, and cast water on their neighbours houses, or flye away : so in the threatning and beginning of judgements, it is wisedome to pray, and to give almes, to lay up treasure in heaven : to weep for the sinnes and miseries of others, to flie from the sins of the time, unto the name of God, to the throne of grace.

7. When wee see the flame a farre, wee beginne to bestirre our selves, so the judgements on neighbour nations should now awaken us.

8. The minings under ground are least perceived, and yet most terrible, sudden, and inevitable : so inward spirituall judgements are least perceived, and most dangerous.

9. As those that kindled the fire are worthy of our hatred, and those that quenched it are worthy of our love : so the wicked that procure Gods judgements are worthy of most hatred, and the godly that preserve us from them, or by their prayers remove them, deserve most love.

Of Meteors.

1. *Of the names of Meteors.*
2. *Of the matter whereof they are produced.*
3. *Of the time when they doe appeare.*
4. *Of the various formes and shapes of them.*
5. *Of the place where they are.*

Sect. 1. First, *of the names of Meteors.*

A Meteor is taken more largely, or more strictly. Largely, all vapours, exhalations, clouds, windes, tempests, haile, snow, are Meteors: *Meteora* is, first, things ingendred. Secondly, in the aire. Thirdly, unperfect things ingendred imperfectly in the aire: strictly, it is either from vapours arising from the water, or exhalations from the earth, or both; so growing hard and clammy, are called Meteors in the aire.

Sect. 2. Secondly, *of the matter of them.*

First negatively, of what they are not. Secondly, affirmatively, of what they be.

Negatively.

They are not of fire, nor of aire, and so are of unperfect mixture: for the perfect bodies are either simple, compounded of the foure elements. The Meteors are not of fire, for the fire consumes them, and doth not produce them: the fire, (I meane the elementary fire) is so thinne, it cannot be altered and made thinner: if the fire were

were thicker, it would become hot aire: neither are Meteors made of aire: for if aire were made thinner, it would turne to fire: the exhalation then is not from aire nor fire.

Affirmatively.

Meteors have their production from the Waters and Earth: from the waters do arise moyst vapors, from the Earth arise exhalations more hot and dry, and are more thin, and pierce the Ayre, ascending up more free then Vapors to the place where they are fired and consumed, and tis probable that Meteors are rather exhalations then Vapors. As there be seene some at Sea: it may be they arise from vapors, or from some Isles of the Sea; or exhalations may be drawne from Fleetes of ships, and great Navies, this is but conjectures, wee must leave many causes in nature, to the God of Nature, who onely knowes them.

Thirdly, the time when Meteors appeare. *Sect.* 3.

NOt in the heate of Summer, for then the Sunne is strong on the earth in his heate, and consumes the matter whereof the Meteors are formed. Nor in the deepe of Winter, for then the Sunne is so farre distant, that tis not so operative to raise the exhalations up into the Ayre. But the Spring and Autumne is the ordinary time. As for the Star that did lead to Christ in the deep of winter, it may be the Countrey is temperate, or it was an extraordinary Meteor or Starre for speciall use. God can throw the reines on natures necke, yet keepes the bridle in his mouth; hee can worke by secondary meanes, and without them.

Fourthly, of the various formes and shapes. *Sect.* 4.

THe formes of Meteors are according to the quantity or quality: if the quantity be very great, it is not carryed

carried up to the upper Region of the Ayre, when the grossenes and heavinesse is the quality of it; but if the quantity be great, and the quality be thin and light, it goes to the upper Region, and there is fired. And to proove that great quantity is exhaled up in the Meteor, it appeares in some Comets or blazing Stars, which continue many dayes after they be fired, before they be consumed, which argues there was a great quantity that lasted so long.

Sect. 5.

Fifthly, of the place of Meteors.

THe place is to be considered two wayes. First, the place of their production. Secondly, whither they ascend.

1. The place of their production is not farre North, for that is too cold: nor yet in the South, for there the Sun beames are too hot; but that part of the earth which is like the Spring and Autumne, all the yeare there are most Meteors: Vnder the Equinoctial line are none, nor in the two extreames, but in the temperate Climat there they arise.

2. The place whither they ascend, tis to the upper Region, for the middle Region wanting the reflexion of the Sunne beames, is extreame cold. In the lower Region is Frosts and Mists, in the middle Region, Clouds and raine, in the upper Region Comets and blazing stars.

Conclusions applicatory.

An Hypocrite is like unto a Meteor. First, a Meteor is raysed from the Earth, yet is not earth: So an Hypocrite is raysed in the Church, yet is not of the Church: *They went out from vs, saith* St. Iohn, *but are not of vs*; he is not of the true Church of Christs mysticall body.

2. A Meteor hath an ascent, yet is not heavenly; so an Hypocrite may be advanced, yet not of an heauenly disposition.

3. An

3. An Hypocrite may make more ſhew than a true Chriſtian: as a meteor may blaze more for a time, than a fixed ſtarre.

4. A Meteor is after his advancement burned; ſo is an Hypocrite his end is to be burned.

5. A Meteor riſes not under the Equinoctiall line, nor in the hot ſouth, nor in the cold north: nor doth an Hypocrite grow where is the feeling of Gods preſence, nor where is the heat of true zeale and fervent devotion, nor yet in the cold, among Pagens, Heathens, and Infidels.

6. There be divers formes of Meteors, ſome round, ſome ſtreaming, like Piramides: ſo ſome Hypocrites goe round like the Mill-horſe, ſtill the ſame, and are as the ſpider ſtill in their cicular motion; ſome are ſtreaming, like *Iehu* and *Demas*: ſo long as the clammy matter of worldly hopes laſt and then goe out; ſome are great below and narrow above, large toward the world, and little toward heaven; like to Piramides.

7. Some Meteors are thinne, and are ſoone fired and conſumed, ſome more full of matter, and endure longer, ſome are fearefull to behold: ſo ſome Hypocrites are ſoone diſcovered; ſome are longer in their profeſſions: others are terrible in their deaths. So much of Meteors.

Of the Winds.

1. *Of the generation of the windes.*
2. *Of the diversity of Windes.*
3. *Of the usefulnesse of them.*
4. *Of the strength of the winde.*
5. *Resolves concerning the winde.*

Sect. 1. First, *of the generation of the Windes.*

SOme Naturalists have ghessed at three causes. First, that the Sunne drawes up thinne vapours and exhalations, they falling downe by violence turne to winds. Secondly, some thinke the aire being pend up in vaults and caves of the earth, having a vent doe breake out, and so spread in windes, blowing on the earth. Thirdly, some hold, certaine vapours meeting together from betweene the mountaines, comming from the crannies of the earth, are the windes: some to all this thinke, there is a soft moving of the aire, yet it is not winde, but a coole vapour.

But he that made them tels us a better doctrine, *Ioh.* 3. thou knowest not from whence it commeth: we must deny our curiosity, and submit to the verity: No man knowes from whence the windes doe come; this is a lawfull ignorance.

Secondly,

Secondly, *of the diuersity of windes.* *Sect.* 2.

THe East winde is hot and dry, of the fiery nature.
The West winde cold and moyst of the watery nature.
The South winde hot and moyst.
The North winde cold and drye.
The windes betweene these are qualified; of the seuerall tempers whereof they doe participate.

Thirdly, of the usefulnes of the Winds. *Sect.* 3.

1. They carry the Clouds, and bring us Raine.
2. They cleare the Ayre, for our health of body.
3. They cause our ships to fetch Commodities.
4. They make our Mils to grinde our Corne.
5. They coole the Ayre in the Summers heate.
6. Without the Winds nothing would grow or prosper. *Reuel.* 7. 1. 3.

Fourthly, of the strength of the Wind. *Sect.* 4.

1. The Winds do raise the mighty waues of the Sea. *Ionah* 1.4. *Psal.* 107. 25. 26.
2. The winds have blowne downe houses. *Iob* 1.19.
3. The Winds rend the Mountaines, and breakes the Rockes. 1. *Kings* 19. 11. And experience proues the winds have carried away ricks of Corne and Hay; rooted up and torne great trees, The fierce winds mooues the great ships. *Iames* 3.4.

Fifthly, resolues concerning the Wind. *Sect.* 5.

Which is the most notable and famous Wind? *Queſt.* 1.
The East-wind: of which the Scripture speakes, how *Answ.*

it hath beene Gods instrument divers times for famous uses.

1. An East-wind divided or dried the Red-sea. *Exod.* 14. *ver.* 21.

2. An East-wind brought the Grashoppers on *Egypt*. *Exodus*. 10.13.

3. An East-wind perplexed *Ionah*. *Ionah* 4. 8.

4. An East-wind brake the ships. *Psalm*. 48. 7. The East-wind is, *vrentem, ventum*, a searing Wind; and is sayd to blast. *Gen*. 41.6. to scatter. *Iere*. 18.17. The East-wind is hurtfull to the fruites, trees, and leaves. Mr. *Calvin* on *Isaiah* the 27. 8.

Quest. 2. How is the Spirit of God and the Wind alike?

Answ. 1. The Wind is powerfull and strong, so is the spirit of God.

2. The Wind sweetly cooles and refreshes our bodies in the heate of Summer: so the spirit doth sweetly refresh and comfort our soules in the heat of tentations & afflictions.

3. When men fast, then there encreases wind in their stomackes; and when men fast the spirit of God encreases in their soules.

4. Without the wind nothing can grow and prosper: so without the spirit, nothing can prosper concerning our salvation.

5. The wind is on the Sea and Land, with a kinde of *vbiquitie*; so the spirit is every where, being truely omnipresent.

6. The wind is invisible, and cannot be seene: so is the spirit of God invisible.

7. By the effects we conclude, the wind hath blowne, and wee do feele it sencibly to blow. So by effects wee know the spirit of God hath been working, and we feele his holy motions and consolations.

8. We cannot command the Wind to come, nor hold it alwayes with us at our pleasure, nor can we obtayne the

the motions of the Spirit when we wil, nor retaine them at our pleasure.

The disparity betweene the Winde and the Spirit.

1. The Wind is a creature, the Spirit is a Creator.

2. The wind is an unreasonable creature, the Spirit is the Doner of reason to the creature.

3. The wind is alwayes limitted in his proper sphære: the Spirit is unlimitted, and fils Heaven and earth.

4. The wind blowes equally on all, both good and bad; but the spirit of God blowes on the Elect, and makes a difference.

5. The winds blow and often doe harme, where the spirit comes, he alwayes doth good.

6. Sathan hath beene permitted to raise the wind. *Iob.* 1. but was never permitted to give the good spirit.

7. VVind in the body makes men sicke. But the spirit in the soule makes men well.

8. The most favourable winds can bring but to a temporall haven, the blasts of Gods spirit brings to a blessed Heaven.

9. When the Windes blow strong, it hinders men in their journey; but when the Spirit moves strong, we make the more speede, and with the more comfort and lesse trouble.

Why did the Poets call *Æolus* the King of the windes? *Quest.* 3.

Because the windes did arise about the *Ælion* Ilands, whereof he was the King: they saw the place where the windes arose, but looked not up to him that raised them. *Answ.*

Why did the *Italians* make a God of the Winde, and dedcate a Temple to it? *Quest.* 4.

Because when *Sigismund* had prepared a mighty Navy to invade *Italy*, a strong North winde tare *Answ.*

and sunke his ships, and dispierced his army, then the *Italians* made of the winde a God, being ignorant that there is a Creator of the windes, *Amos* the fourth the last verse. The Wine is but a creature.

Quest. 5. How differs the Whirle-winde from other windes?

Answ. In three particulars.

1. Other windes are single for kinde; but the Whirle-winde is plurall, two windes are involved together.

Secondly, other windes spread abroad: the Whirle-winde hath a circular-like motion, it holds together and runnes round.

Thirdly, other windes doe continue longer in motion: the Whirle-winde parts asunder, and is sooner dissolved.

Quest. 6. What thoughts are we to have, when wee doe thinke on the winde or feele it?

Answ. Such as these, or the like.

1. To think of Gods goodnes, which now opens his treasures, and sends forth the winds to us.

2. I should have thoughts of obedience; for the windes obey Christ.

3. I must beleeve more than I see: I cannot see God, nor Angels, nor my owne soule, nor the Winde, yet beleeve all this to be.

4. I may thinke of my mortallity; for my life is as the winde that passes away. *Psalme* the one hundred and third.

5. I should desire the Spirit of God; which as the winde blowes where it listeth, to blow on my soule, that I may be truely regenerated, and so flourishing in grace, that I may bee as a garden. *Iohn* 3. *Cant.* 4. 16.

Quest. 7. How are wicked men like the winde?

Answ. 1. In their rage and malice: the blast of the mighty

is as a ſtorme. *Iſaiah Chapt.* the twenty fifth, *verſe* the fourth.

2. In their mutability, the windes are variable and inconſtant; ſo are wicked men in their words, *Pſalme* 5. 9. in their deedes, therefore compared to a broken tooth, or ſliding foote; and wee are fore-warned not to put confidence in them. *Mich.*7.

3. The windes are in all parts whereſoever we goe, and the wicked walke on every ſide, and are in all places. *Pſal.*12.8.

Queſt. 8. How are the wicked like a ſtorme in their malice and perſecutions?

Anſw. 1. A ſtorme comes of windes and water, two contrary elements: ſo wicked men are ſometimes differing among themſelves, yet joyne both againſt the godly: *Manaſſes* againſt *Ephraim*, *Ephraim* againſt *Manaſſes*, both againſt *Iudah*. *Iſaiah Chapter* the ninth, *verſe* twenty one.

2. A ſtorme comes often times in ſecret when men are aſleepe: ſo wicked men come on the godly at unawares. *Pſal.*11.2.

3. The ſtorme comes to ſpoyle and undoe men: ſo the wicked will ſpoyle and undoe the godly; as ſaith the Prophet, they will undoe a man and his heritage.

4. The ſtorme doth wet, but not wound us: ſo the perſecutions of the wicked doe wet our cheekes with teares, but hurt not our ſoules.

5. The ſtorme is not in all places, nor laſts alwaies; nor is the rage of the wicked on all perſons, nor all times, *Revel.*2.10. *Sathan* ſhall put ſome of you in priſon, ſome, not all, and yee ſhall have tribulation tenne dayes, not alwaies, the time is limited.

*Queſt.*9. Why are the godly reſembled to a garden, and the Spirit to the North and South winde? *Cant.*4.16.

Anſw. 1. As in a pleaſant garden, that with ſweete gales of winde

winde hath prospered, there men doe take pleasure to walke: so Christ takes delight to be among his gracious people.

2. In such a garden is variety of hearbs, and flowers, fruits, and spices: so in the people of God are variety of gifts and graces.

3. Such gardens are fenced and walled: so Gods people are protected and defended.

4. Such gardens are weeded and watered: so Gods people are purged and instructed.

5. In such gardens is beautifull order: so it is with Gods people in their severall places, they performing severall duties, medling each Christian with their owne busines, are in a beautifull order.

6. As such a Garden seemes dead in winter, yet there is life at the rootes: so Gods people doe seeme dead in afflictions, yet there is grace in their hearts.

7. The garden is the most beloved plot of ground, though the owner have much land: so the people of God are beloved above others, though all the earth be the Lords.

8. A blinde man, and one that cannot smell, hath small felicity in such a garden: so those Sathan hath blinded, and those that have no spirituall savour, doe finde small comfort or felicity in the company of the godly, though they bee excellent in graces, and the gales of the holy Spirit, as the North and South winde hath blowne upon them.

Thus

Thus having gone thorow with some digressions and many imperfections: the Heavens, the Sunne, the light before the Sunne, the Moone, the Stars, the Aire, the Clouds, the Raine-bow, the Raine, the Earth, the Water, the Fire, the Windes. I here make an end of these Meditations, and conclude the few leaves ensuing with Meditations of Man: in whom is the Compendium of all the reste: he hath matter and substance with the Heavens, reason with the Angels, light with the Sun, a parcell out of the earth, sence with beasts, growth with trees, (I had almost forgot) sin with Divels.

The Exordium.

ALl our thoughts can reach unto, may be considered in two heades: The Creatour, and the creatures; The Creatour is knowne to us in his Essence and his Attributes; the creatures are two wayes considered, invisible and visible: the invisible two wayes, either the habitation or the inhabitants: the habitation expresse two wayes, made though without hands, and glorious; the glory expresse two wayes in the perfection, and perpetuity: the perfection two wayes, freedome from all evill, the presence of all good.

The Inhabitants considered two fold, the Angels, and Saints; the Angels considered two wayes, in their Nature and office: their Nature considered two wayes, in the puritie and celeritie: their purity is considered, derivately and comparatively: their office is two fold, to praise GOD to doe service to the Elect; their praises are these two wayes considered, as tis sincere, and perpetuall: their service to the Elect is unseene, and certaine.

Againe the Angels are considered in their number, their number is knowne to GOD, unknowne to Man: the Saints are considered in their Soules there,

a in

in their bodies here in the grave, onely two excepted, *Henoch* and *Elias*, whose bodies are in Heaven before, as types of *Christ*, as evidences of the Resurrection. The visible creatures are two-fold, the Heavens, and the Earth: the Heavens are two wayes considered in their spheres and orbes, or in other phrases the Heavens, and their ornaments: the Heavens are considered, as out-spread and firme: the orbes are two fold, the Sunne, and the Planets: the Sunne is considered in his light and swiftnesse; in his light is two things as tis the fountaine, and as tis communicated: the Moone is considered in her mutation and blemishes: the Stars are set forth in multitude, and glory. The Earth is considered singly or coniunctively; coniunctively by a Synecdoche, as tis land, and water, making one globe. The waters are considered in the Sea, in the Rivers: the Sea is considered in his bounds, in his motion: the motion is considered in the flowing, and ebbing, the bounds are considered in the stabilitie, and perpetuitie. The Earth is singly considered in the substance, and dependance: the dependance on Gods power, in the Aire: the substance in the massinesse, and riches: the riches latent or patent: the patente invegetatives or the sensitives: the sensitives have life, and feeling: the vegetatives are part in the earth, part above the earth: the creatures doe one serve another, and all serve Man: Man consists of a Soule, and a bodie: the Soule is distinct, and immortall, the body hath senses, and members: the Soule hath substance, and faculties: the substance is spirituall, and invisible: the bodie hath generation, and corruption. So much of the *Exordium*, beginning at God, ending with Man. The Meditations follow:

1. What the Soule is.
2. How it was created.
3. Of the Coniunction with the body.

4. Of

4. Of the immortalitie of the Soule.
5. The difference of immortall, and eternall.
6. Of the life, and death of the Soule.

A Conclusion concerning Gods Image on the Soule, *explained by Resolves.*

1. Concerning Images what they be.
2. What the Image of GOD is.
3. How *Adam* was made after Gods Image.
4. Whether this Image still remaines.
5. In whom this Image is repaired.
6. Reflexions applicatorie from the former heads.

First what the Soule is. 1. Section.

IT is a spirituall Distinct invisible substance, spirituall opposed to that is corporall: It is Distinct, and hath a being and existence being separated and departed from the bodie. It had an entrance, and hath a returne, *Ecclesiastes* 12. 7. It being a Spirit, therefore is invisible. This quick, nimble, apprehensive, very active stirring, working. It hath being and faculties, some superiour, as the understanding and mind; some inferiour, as the desires and affections. The former rule, the later obey; the former contrive, the later doe acte. The understanding is as the King, the will, the Lord Maior; the memorie, the Recorder; reason and discourse, as the Sheriffes; determination, as the Aldermen: Conscience, as the Serieant; Devotion, as the Divine; the Affections, as the Commons: in this Citie of the Soule of Man.

Secondly, how the Soule was created. 2. Section.

There was the Creating of *Adams* Soule, and our Soules: How *Adam* came by his Soule we know;

how we come, by our Soules; for the manner wee know not: *Adams Soule was by inspiration, Gen.* 2. 7. Spiration and Reason differs *Adams* Soule, and makes a distinction from the Soule of other creatures, which is onely in the blood: we come by our Soules, some thinke, by participation; as one candle doth light another; by generation, a man beget a man compleate: some thinke our Soules come by infusion by a particular inspiration; when the child first quickens in the wombe: but this is certaine, no man knowes the way of the Spirit, *Eccles.* 11. 5. when all is imagined, little is concluded concerning this question.

3. Section.

Thirdly, of the Conjunction of the Soule *with the body.*

GOD made three sorts of Creatures in the beginning, Spirits without bodies, as Angels; Bodies without immortall Spirits, as beasts, fowles, and fishes; Bodies and immortall Spirits, having a ioyning together, as men. There is a Divine Coniunction of the Deitie to CHRISTS Humanitie, a matrimoniall Coniunction betweene man and wife, a mysticall Coniunction betweene *Christ* and the Faithfull, a personall Coniunction betweene the Soule, and Body.

This Conjunction.

1. Is a Coniunction of contraries, as flesh and Spirit.
2. Such a Coniunction as may be separated by death.
3. After the day of Judgment, this shall be eternall.
4. In this Coniunction there is a fellow feeling, a simpathizing: The passions alter the lookes and visage, the sensible paines affect the Soule.
5. The more Noble is to rule, the inferiour to obey; Reason (not appetite or sence) should governe.

Fourthly,

4. Section.

Fourthly, of the Immortalitie of the Soule.

GOD hath immortalitie, 1 *Tim.* 1. 17. he hath it essensually, independantly; we have it by derivation, by donation: GOD hath made our Soules immortall, and our Bodies though subiect to corruption, yet by Divine ordination shall be immortall after the Resurrection.

Arguments of the Soules Immortalitie.

1. The Father of our Spirits is immortall, *Heb* 12. 9. he is the GOD of the Spirits of all flesh, *Num.* 16. yea the Father of our Spirits, and by immortalitie, our Soules resemble the Father of them.

2. The operation of the Soule shewes it hath more than mortalitie. The Soule actes, and flieth beyond the power of our sences: It flies from East to West suddenly; It passes over the Seas, it calculates the course of the Sunne, Moone, and Starres. The Soule discourseth of things past, and foreseeth things to come: In hard matters the Soule first doubteth, then deliberates, then chooseth, the Soule passeth through humane actions; defining, dividing, compounding, dissolving: the Soule pearceth the skies, and conceaves of GOD, and of his Angels to be immortall Essences, thus the Soule conceaves of immortall things, strives for immortall rewards, feares immortall punishment.

3. The vigor, strength, and duration of the Soule proves it immortall, age, and sicknesse doe weaken the body; yet the Soule hath life and vigour, the Soule wantes manifestation: in children old-men, and mad-men, drunken-men, and men a sleepe: the Sunne is the same though the clouds doe hinder the shining, the Soule is the same, and as an able work-man, whose instruments be weake or out of order, or broken.

4. The name πνεῦμα which is in Latine *Spiritus*, proves the Immortalitie of the Soule; for Soule and Spirit are promiscuously taken one for the other: *Iohn* 13 21. *Turbatus est Spiritus*, *Iohn* 12. 27. *Nunc anima mea turbata est*: In the first Text, he was troubled in Spirit; in the last Text, hee was troubled in Soule: a spirit is immortall, so is the soule.

5. The soule is not derived out of any matter, which is the roote of corruption; so Angels, and the soules of men are not made of composition of the Elements; so are immortall, and not subiect to dissolution.

6. The last and least Argument is the Testimonie of Heathen men: *Solon* saith the soule is an incorruptible substance, apt to receive Joie or paine here and elswhere: *Plato* saith: *Though the body die, the Soule dieth not. Socrates* saith, *The Soule that followeth Vertue, shall see God. Anaxarchus* put to death with Iron hammers, saith: *Knock hard the flesh, and bones; but Anaxarchus thou canst not hurt.*

5. Section.

Fifthly, the Difference of Immortall, and Eternall.

Immortall is opposed to death, Eternall is opposed to time: Immortall hath respect to being without limitation of time, Eternall respects no time, persons, nor things: there would be eternity, were there no persons, things, nor time. Immortall is more noble than Eternall; for the Angels, and soules of men are nearer GOD bearing his Image: Eternitie is a vaste Ocean without measure or limitation.

The Immortalls doe dwell in Eternitie at last, as the Inhabitants in the house.

6. Section.

Sixthly, of the life, and death of the Soule.

First of the life of the soule here consider, 1. What life is. 2. The severall kindes of life. Life is a power to

to move, and to acte; In the Creatour tis an essentiall, perfect, single, Divine being, there is the fountaine: man had his life at the first by spiration: *Gen.* 2. 7. called breath of lives, for the severall faculties tis in, or the severall operations or degrees.

There are three degrees of life, in the wombe, in the world, in heaven; the life in the wombe is secret, the life in the world is active, the life in heaven is contemplative, a life of vision.

The life in the wombe is secret, in the conveyance, and in the continuance: In the conveyance, *Eccles.* 11. 5. *Thou knowest not the way of the Spirit.* In the continuance, being nourisht by the Navill, and preserved by a Divine Providence rather to be admired than disputed.

2. The kindes of life are three, a life of Nature, a life of Grace, a life of Glory: The life of Nature is in such things as the strength of Nature can acte, all attaine not to the like operations, nor the same man is all times alike; one man excelles another, and the same man in time he doth excell his former actions: some have attained to a great knowledge of the heavenly spheares and orbes: some to the knowledge of the terrestriall globe, finding out the minerals that lay hid, and the Nature of the Creatures that doe live, and growe on the earth: man hath divided the world into foure parts, for distinction of Conntries, and people; some attaine to Arithmetique, some are Musicall, man hath found out writing, printing, Martiall discipline, Navigation, policie in Governement, curious Arts, Phisique, Rethorique, Logique, much varietie for the being, and well being of humane life.

The life of Grace is a spirituall life, which onely the regenerate doe attaine unto:

1. Consider how it is communicated.

2. How

2. How it is manifested.

3. How it is preserved.

First, how it is communicated: *Christ* is the originall of light and life, *Iohn* 1. 9. *He is the way, the truth, and the life.* John 14. 6. *He is the Resurrection, and the life.* John 11. 25. *He is a quickening Spirit.* 1 Cor. 15. 45. *Giving life to his members.* This life is called spirituall life:

1. Because the Spirit of God workes it.

2. Because the carnall man knowes it not, tis the spirituall man hath spirituall life.

3. Tis employed in spirituall things, spirituall motions, spirituall words, and actions.

Secondly, how tis manifested:

1. By prayers, desires, longings after God; where is breath, there is life.

2. By sence of sin, to feele Idle thoughts, indispossednesse to duties, &c. there *is* life; for where is sence, and feeling, there is life.

3. Affections against sin, and for GOD argues life; for where is heate, is life.

4. To doe good workes, workes of mercie, workes of pietie, workes of mortification; argues life, for where is motion, and action, there is life.

Thirdly, how spirituall life is preserved.

1. By a good diet, we must strive for appetite, and for food: labour, and salt things, and sharp things brings appetite: we must exercise our selves in the Law, and applie the curses and the threatnings home to the soule; this will make us to hunger for *Christ*, for mercie, and grace: then labour for nourishment; the word preacht and reade, the Sacraments, and prayer, and conference, and meditation are spirituall nourishments to preserve spirituall life.

2. Life is preserved by exercise, we should put forth our habilities in duties, as in Gods sight, and for Gods

Gods Glorie, here ſtirring is for ſoules health.

3. Life is preſerved by Phyſique.

1. There is preventing Phyſique, to remember Gods Preſence, Gods Law, the great accompt, the mercies we enioy, the example of *Chriſt*; theſe meanes keeps us from ſinfull diſeaſes.

2. There purging Phyſique, true ſorrow, free Confeſſion, humiliation, prayer, turning to God.

3. There is reſtoring Phyſique to embrace the tender of mercie, the promiſe of grace, to lay hold on the bloud of *Chriſt*, to ponder what is Gods ſweete Nature, what GOD hath beene to others, what he hath beene to us formerly, what he is to us at this preſent, what a ſweete Mediatour we have at the right hand of GOD: this may reſtore us.

In the third place, as there is a life of Nature, and a life of Grace; ſo there is for the ſoule a life of Glorie.

1. There is an eternall life of Glorie.

2. The felicitie of that life.

That there is an eternall life, tis plaine, *Mark* 10. 30. In the world to come eternall life: *Iohn* 3. 16. *Whoſoever beleeves, ſhall have everlaſting life.* Eternall life is foure and twenty times to be read in the New Teſtament, beſides the other names of heavenly Glory, heavenly inheritance, &c.

The Arguments to prove an eternall life.

1. Otherwayes the Scriptures would be falſe, which doe ſo manifeſtly reveale it unto us.

2. Els we looſe an Article of our Creed.

3. The verie heathens have gueſſed at it.

4. Els the Saints of all people were moſt miſerable. 1 Cor. 15. 19.

The Felicitie of that life.

1. Tis a life of Glorie, in a Kingdome of Glorie, with the God of Glorie.

2. Tis a life of pleaſure: *Pſalme* 16. 11. *There is*

ſweetneſſe with our Glorie, then they that mourned, here ſhall laugh: thoſe that faſted, ſhall feaſt: and them impriſoned, ſhalbe enlarged.

3. Tis a life of triumph, there be palmes in their hands, in token of victorie: then the poore child of God, that is now militant, ſhall triumph.

4. Tis a life of ſafetie, there no theefe can come to rob, no enemie to aſſalte, no Divell to tempte; there ſhall be no arreſt, no ſuite, nor accuſation againſt us.

5. A life of love, Love is the Law of the Kingdome, everie one is glad of anothers felicitie; ſo the ioy is mixt, and enlarged: they ſo abounding in love one to another, and all to the Lord.

6. Tis a ſpirituall life glorified, there is no thirſt, nor wearineſſe, or lumpiſhneſſe.

7. Tis a life of knowledge, Ignorance is expelled, we know here in part; but then we ſhall know in perfection.

8. Tis a life of praiſes, then prayers ceaſe, but praiſes never ceaſe; we ſhall doe it for ever with ſpiritualneſſe, and livelineſſe; and againe we ſound forth the praiſes of God, and againe, and againe, with infinite ſweetneſſe.

9. Tis a life of Communion with *Chriſt*, and the Angels, and all the Elect: we ſhalbe all of one mind, none ſhall ſeparate from this aſſemblie; nor one profane man be admitted.

10. Tis a life of Satisfaction, we ſhall ſay, Lord I have enough, Lord I am full, I am ſatisfied, richly rewarded; here we ever want ſomething, but that life knowes want of nothing.

Of the death of the Soule.

1. What Death is.
2. How the Soule can be ſaid to die.

3. The

3. The cauſe of death.
4. The ſignes of death.

Firſt, what death is, *Plinie* calles it ruine. *Horace*, the laſt line of things. Some call death a diſſolution or departing: ſometimes tis afflictions, 2 *Cor.* 1. 10. *Who delivered us from ſo great a death*: ſometimes tis a dangerous thing, 2 *Kings* 4. 40. *Death is in the pot.*

Death is the ſeparating the Soule from the body, *Heb.* 9. 27. our living out of Gods favour, and without the Word of God, is the ſhadow of death. The ſeparation of the Soule from the body, is bodily death: the ſeparation of grace from the Soule, is ſpirituall death: the ſeparation of the Soule, and body from God and Glorie is eternall death.

Secondly, how the Soule can be ſaid to dye: It dyeth not in reſpect of exiſtence, and being; but relatively, in reſpect of Gods Grace and favour, as the body being dead, there is eares, and eyes, and handes, and feete; but without life, ſo it is a carkaſſe, till life be put into it, being voide of motion: ſo the Soule hath underſtanding, memorie, will, and affections; yet is dead by Nature, having no ſpirituall motion, hence tis ſaid, *Men are dead in treſpaſſes and ſinnes*, Epheſ. 2. 1. *Let the dead burie their dead*, Matth. 8. 22. *This thy brother was dead*, Luke 15. 31. *She that liveth in pleaſure, is dead while ſhe liveth*, 1 Tim. 5. 6.

Thirdly, the cauſe of death is ſinne, there was an immortall, lively eſtate in mans innocencie: Death was threatned as a puniſhment, and was accompliſhed when man had ſinned: *Adam* ſtood or fell for himſelfe, and his Poſteritie, as *Levie* paid *Tithes* in *Abraham*: *Heb.* 7. 9. So we ſinned in *Adam*, being in his loines, ſo death went over all men in aſmuch as all men have ſinned, *Romans* 5. 12.

Fourthly, the ſignes and markes of death.

1. Where a dead body is there in time, is rotten-

neſſe, ſo tis with the dead ſoule, *Pſalme* 53. 3. *All are corrupted*, that is loathſome and ſtinking: *Ainſworth*.

2. Where death is, there is inſenſibleneſſe: So the Soules, dead in ſinne are paſt feeling, *Epheſ.* 4. 19. They are ſo ſenſles, they feele nothing, though the foundations of the earth be remooved, *Pſal* 82. 5. They in greateſt danger be, as the drunkard aſleepe on the top of the maſt, *Pro.* 23. 34.

3. Where men are dead, they feede not; preſent to them the daintieſt diſh, they taſte not of it: ſo men that are dead in ſinne, feede not on *Chriſt* the heavenly *Manna*, nor on the word, the foode of their Soules, if wiſedome make her feaſt, and prepare her dainties, the living are her gueſtes, the dead in ſinne heare not her invitations, nor come to her houſe, nor eate with her at her table.

Of Gods Image on the Soule, reſolving;

Firſt, what an Image is.
2. What the Image of GOD is.
3. How *Adam* was made after Gods Image.
4. Whether this Image ſtill doth remaine.
5. In whom tis repaired.

Firſt, what an Image is: It is not onely a reſemblance, for the Sunne reſembles God in light and brightneſſe; but yet the Sunne is not an Image of GOD, an Image is a likeneſſe, forme, ſhape and ſimilitude: *Gen.* 1. 26. *Let us make man in our Image.* Exodus 20. 4. *Thou ſhalt not make any graven Image, nor the likeneſſe.* The Image is ſubſtantiall, ſo *Adam* begate *Seth* in his likeneſſe, *Gen.* 5. 3. So *Chriſt is the ſubſtantiall Image of his Father*, Coloſſ. 1. 15. Heb. 1. 3. Or an Image is artificiall, *Matth.* 22. 20. *Whoſe Image is this*, ſaith *Chriſt*. By Art Images are molten, graven, carved, painted:

painted: or an Image is spiritually taken: *Ephesians* 4. 24. *This Image is Holinesse and Righteousnesse.*

Secondly, what the Image of God *is.*

No corporall likenesse is Gods Image, for he is a Spirit of infinite perfection, the Image of God is Knowledge, Goodnesse, Soveraigntie, Righteousnesse, Immortalitie, Blessednesse, &c.

Thirdly, how Adam *was made after Gods Image.*

1. He was made Good, *Gen.* 1. 3. *Simply good, without mixture of evill.*

2. He was made in Knowledge, *Col.* 3. 10. He knew God, and the Creatures after an excellent manner, and gave the Creatures sutable names. *Gen.* 2. 19.

3. He was created Holy, *Ephes.* 4. 24. free from all sinne, set apart for God.

So fourthly, He was made Righteous, *Eccles.* 7. 3. being conformable to the will of his Creatour, fit to conceave a right of things in his mind, fit to will righteousnesse, to remember righteousnesse, to love righteousnesse, to speake righteously, and to doe it.

5. He was made Glorious, having these admirable endowments shining in his Soule, and his body, without infirmitie or deformitie; strong, nimble, active, healthie.

6. He was Immortall, heate, and cold, moisture and drought, were (as I take it) perfectly compounded: fire and water, aire and earth so curiously mixed, and so tempered by the Lord of the Artistes, that man was not in this estate capable of sickenesse, sorrow, paine, or death.

7. He was Lord over Gods works, and bare the Image of God in superioritie, *Psalme* 8. Thus was man

every way happy, resembling the blessed God: the favour of his Lord shined upon him, the Creatures submitted to him, the Aire did not distemper him, the Lyon fawned on him like the dog: he had no lusts, nor passions within him, he was ioyfull and wise, and rich filled with contentment and satisfaction, he most lively resembled, and was the very Image of his Creatour.

Fourthly, whether this Image of God doth still remaine in us.

Man being in honour, he stood not in that condition; but is like the beastes that perish: insteed of goodnesse. *Now we are evill*, Matth. 7. 11. Insteed of knowledge, wee are Ignorant, 1 *Cor.* 2. 14. Wee were created holy in *Adam*, but now are uncleane: *Iob* 14. 4. Insteed of righteousnesse, wee have found out many Inventions contrarie to righteousnesse, *Eccles.* 7. 21. Insteed of glorie, we have shame; which makes us cover the nakednesse of our bodies with garments, and the nakednesse of our soules with excuses, diminutions, distinctions, imputations to others: In steed of Immortalitie, we have death attends on us, and is sure of us; although we be Lords over the Creatures, sometimes they rebell, 1 *Kings* 13. 34. In steed of being happie, now we are accursed in our Natures with sinfull dispositions, *Rom.* 7. 23. And accursed in our labours: the Earth sometimes denyes fruits to releeve us, and brings forth bryers and thornes to greeve us, *Micha.* 6. 15. *Gen.* 3. 18.

Fifthly, In whom is the Image of God repaired?

Onely in the Regenerate, they to learne CHRIST, that they are renewed in the spirit of their mindes, *Ephes.*

Epheſ. 4. 23. GOD ſhines in their hearts, 2 *Cor.* 4. 6. And turnes them from darkneſſe to light, *Act.* 26. 18. In the Goſpell they ſo behold Gods glorie, ſo as they are changed into *Gods* Image, 2 *Cor.* 3. 18. They put off the old man, which is corrupt, and put on the new man, which maketh them like their firſt Creation, in holineſſe, and righteouſneſſe. *Epheſ.* 4 24. *Theſe new Creatures are after the Image of God by reſemblance, and are in this his Image.*

1. He is a *God* of knowledge: 1 *Sam.* 2. 3. And theſe are an underſtanding people, being fed with knowledge, *Ier.* 3. 15. the Image of *God* is repaired in knowledge, *Coloſ.* 3. 10.

2. *God* is an holy *God*, *Leviticus* 11. 44. The Regenerate are a holy people: 1 *Pet.* 2. 9.

3. *God* is a mercifull *God*, *Exodus* 34. 6. And theſe are mercifull like him, *Colloſſ.* 3. 12.

4. *God* is righteous, *Pſalme* 92. 15. And theſe are a righteous people, *Pſalme* 11. 6.

5. *God* keepes his Covenants, *Daniel* 9. 4. And theſe people keepe their Covenants, *Pſal.* 15. 4.

6. *God* cannot abide iniquitie, *Habakkuk* 1. 13. And theſe people hate evill, *Pſalme* 97. 10.

Adam had *Gods* Image in his body, and ſoule; the Image of *God* was in his Nature, and if he had not ſinned, we had received *Gods* Image by a ſucceſſion: but now tis by reparation, here imperfectly in grace; hereafter wee ſhall have it tranſcendently in bliſſe and glorie.

Reflexions applicatorie from the former Heads.

1. Thou, O Lord, haſt given me a ſoule, O graunt mee thy ſaving grace, elſe I were better have no ſoule at all. By thy grace preſerve my ſoule, which thou haſt given mee; thy way I admire, but cannot comprehend.

2. Thou

2. Thou hast ioyned my body and soule together, wherein I see thy power, and wisedome, that canst make such contraries to unite together: O ioyne *Christ* and my soule together, that nothing may make a separation; not life, nor death.

3. Thou onely hast Immortalitie from thy selfe, my Immortalitie is dependant on thee, the Blessed and Immortall *God*; give me Faith, and Sanctification here, and I shall not faile of Immortall blisse hereafter; let my thoughts of my mortalitie be mixed with hopes of Immortalitie, and dwelling here in this world, inhabited by mortals, let my conversation be in heaven, where mortalitie ceaseth; and when I come to lay downe at my death, the rags of mortalitie, let me not be like them, which despaire of Immortalitie, and so dy, raging, or sensles, let mee live the life of the righteous, that my last end may be like his, that though I dy, as a mortall; yet I may have a witnesse within me, and give evidence without mee, that I have striven for, and waited for an estate Immortall.

4. As there is the death of the body, by the departing of the soule; so there is the death of the soule, by the departing of *God* from it: O Lord, my life, depart not thou from mee, then I dy, I dy eternally; pardon mee, and abide with mee, O cleanse mee, and abide with mee; set up thy governement in my heart, raigne in my soule as a King, on his Throne, I am thine, doe with mee what thou wilt, onely abide with mee, and doe not depart from mee.

5. I live a life of Nature, whereby I excell the unreasonable Creatures, Lord, when shall I live a life of grace? say to my sinnes, dy; say to my prayers, live: when shall I attaine mortification, a heavenly frame of heart, and be filled with the fruites of righteousnesse? O! that I might attaine to the aboundance of grace, that my whole life might be godly, and religious.

religious, holy, heavenly, and ſpirituall; that it might be my meate, and drinke, to doe thy bleſſed Will: O! that I could ſubdue my ſelfe, denie mine owne corrupt will; forgive iniuries, be ſpirituall in duties, love them moſt, that be moſt godly; be weaned from the world, and hope for *Chriſts* appearing, as he that lives a life of grace.

6. There is a life of Glorie, that followes a life of Grace: I may admire it, but not conceive it: I better know what tis not, then what it is. Honour, Glorie, Joy, Pleaſures are there; for the meaſure tis unconceaveable, eternall life, good companie is there: a Crowne, a Kingdome, an Inheritance is there: O! that the Contemplation of that long life might ſwallow up my eager thoughts, for this ſhort life: O! that the Joyes of that life might in my mind ſweeten the ſorrowes of this life: O! that the reſt of that life, might ſweeten my mind in reſpect of the cares, labours, and troubles of this life: O! that with *Chriſt*, I could looke up to the Joy ſet before mee, and with *Moſes* looke to the recompence of reward: Lord raiſe Meditations of heaven in my heart, give me a heavenly uſe of the thoughts of heaven: let me oftner thinke of heaven, oftner ſpeake of heaven: be more reſolved for the wayes of heaven; let me ſo have heaven in my ſoule here, that I may have my ſoule in heaven hereafter, that I may at laſt have that in fruition, that I have now in expectation.

7. Thy Image, O Lord, was ſtamped on man, at the firſt, as a Divine Character; but alas! wee have loſt thy Image, and are moſt uglie, filthie, abominable obiects: I have nothing to preſent before thee, but ſinne, and ſhame; yet I find in thy Word, there is a remnant ſhall be reſtored againe, thine Image repaired, and their ſoules and bodies ſaved, if I live and dy in mine owne Image; ſo I ſhall ariſe at the laſt: then O

mountaines fall on mee, O hills cover mee: I am ashamed of my filthinesse now, I shall be worse ashamed then, if I be not in this life renewed: O repaire my soule, that I may have thy Image, not onely in superioritie, over thy Creatures under mee; but by regeneration, and renewing of the Holy Ghost.

So much of the Soule, next of the Body.

Of the Body of Man.

1. Whereof the Body was made.
2. Of the Excellencie of the Body.
3. Of the mortalitie of the Body.
4. Of the Immortalitie of the Body.

1. Section. ### *First, Whereof the Body was made.*

Not of the Angelicall Nature, nor of the heavenly Bodies, the Sunne, Moone, or Starres; but of the dust of the Earth, *Genesis* 2. 7.

This puts me in mind of foure things:

1. Of my baseneſſe, I am but dust, and earth.

2. Of my frailtie, and weakneſſe; I am brittle earth.

3. Of my worldlineſſe, I bend towards earth in my minde, to pleaſe my earthly body.

4. Of my lumpiſhneſſe, heavineſſe, and dulneſſe; I am but a clod of earth.

1. The baseneſſe of my body is expreſt by theſe termes: Houſes of clay, *Iob* 4. 19. Vile bodies, *Philippians* 3. 21.

2. The frailtie, and weakeneſſe of our bodies, hath theſe termes: Man is a worme, *Iob* 15. 6. Man is as graſſe, and as the flower of the field, *Pſalme* 103. 15.

3. The worldlineſſe of earthly man is ſet downe in theſe phraſes: yee covet: *Iames* 4. 2. and tis ſaid to be

be wicked covetousnesse, *Esa.* 57. 17. The covetous man is an Idolater, *Ephes.* 5. 5.

4. The lumpishnesse of man is expresst in these words, or the like; Coe to the pismire thou sluggard: *Pro.* 6. 6. Awake thou that sleepest, *Ephes.* 5. 14. Arise, call upon thy God, *Iona.* 1. 6.

My baseneſſe should kill my pride, my frailtie should kill my selfe-dependance, my earthlineſſe makes mee unlike the Angels, my lumpiſhneſſe should make me desire to be quickned.

Secondly, Of the Excellencie of mans body. 2. Section.

1. The Excellencie appeares by the Creation of it: the Blessed Trinitie consulted, and fashioned it: *Genesis* 1. 26.

2. All other bodies serve mans body, as being more excellent, than they all: the Celestiall bodies give man bodily light, the fowles, and fishes, and beastes feede his body; the massie body of the earth is for his habitation, and delight, and nourishment.

3. *Christ* tooke humane flesh, and ioyned it to the Godhead, and now our bodies are dignified exceedingly.

4. Mans body hath excellent qualities: of strength, beautie, nimbleneſſe, and activitie: so that we may say, we are *Artificiosè confecti*: Psalme 139. 15.

Conclusions applicatorie.

1. I am to be carefull of this curious worke-manship of GOD, not to spoile it by wrastling, fighting, running, over-heating it, by drunkennesse, intemperancie; or any way, or course to bring ruine upon it.

2. I am to serve GOD with my body, by bowing before him, speaking to him, and for him: by working,

king, walking, doing, suffering, as the Apostle saith: Glorifie God with your bodies, 1. *Cor.* 6.

3. I must not defile my neighbours body, nor oppresse the weake, nor, in passion, wound, or maime, or kill that bodie, that is Gods noble, curious worke.

4. I am to prefer the bodies of my servants, being humane, (before the bodies of horses, dogs, hawkes, parrets, monkies, apes) to love them, and care for them, above the rest.

3. *Section.*

Thirdly, Of the mortalitie of mans body.

Mortalitie, and death seises on mans body.

1. Because of sinne, and transgression.
2. Because tis of mixt matter, and composition.
3. Because of Gods will, and ordination.

First, Because of sinne, *Rom.* 5. 12. Death came into the world by sinne: sinne ushers-in death, and then turnes from an usher to a sting: and though some that receive grace, doe pull out deaths sting by Repentance, yet death hath matter to worke upon, we being

2. Compounded of the foure Elements, and being made of composition, we are subiect to a dissolution: fire, aire, water, and earth are our composition: heate, cold, moisture, and drought doe strive to hasten our Conclusion: if one prove prædominant above the rest; then we conclude, and dissolve to dust.

3. Because of Gods will, and ordination; *Statutum est:* Tis appointed, and ordained; that men must dy, *Heb.* 9. 27.

Conclusions applicatorie.

1. This should stirre up my hatred against sinne, which brings death: and to manifest my hatred.

1. By

1. By ſtudying the deſtruction of it.
2. By withdrawing the meanes that nouriſhes it.
3. By groaning at the feeling, and preſence of it.
4. By frequenting holy duties, to ſubdue it.
5. By longing for the time to be quite ridde of it.

2. To remember my mortalitie: thereby,
1. I ſhall applie my heart to wiſedome.
2. Be the more moderate in all outward things.
3. Be ſtirred, and quickned to duties; for there is no knowledge, wit, nor invention in the grave.

3. I am to prepare for death, and diſſolution:
1. By being found in Repentance, then death will be an advantage. Daily I am to enlarge, as I am able, my Conviction, Confeſſion, ſhame, ſorrow, and forſaking of my ſinnes; ſo will the ſting of death be pulled forth.
2. I am to dy daily in affection: I muſt be a man reſolved for death; then, when ſickneſſe, and death comes, I may ſay: Whom ſeeke ye? I am the man, take mee, I ſubmit.
3. When death comes: (*Mors ultima linea rerum*) being my laſt line; I am to endeavour to dy in Faith, with patience, hopefully, with giving inſtruction to others: if I have time, and ſenſes, and ſpeech: and to dy with devotion, commending my Soule to the Lord.

4. Death is an Ordinance of GOD, and all his Ordinances are for our good, and much to be regarded. The benefit of this Ordinance, is,
1. We by it attaine to perfect mortification, that we have beene digging at all the time of our new life, and looſened the earth about the rootes of ſinne: death comes as a mighty bluſtering wind, and downefall our ſinnes, never to riſe any more.
2. By this Ordinance, we come to reſt from all our drudgerie, turmoile, and labour.

3. By this Ordinance, we have a passage to Paradise, the third Heaven, *Abrahams* bosome, to the companie of innumerable Angels; to our Inheritance, our Masters Joy.

4. By this Ordinance, we be freed from oppression, dangers, feares, faintings, indispositions, and evill companie.

So much of the mortalitie of the body.

4. Section.

Fourthly, of the Immortalitie of the body.

1. It was Immortall in the Creation.
2. It shall be Immortall at the Resurrection.
[3. Some have Immortalitie by translation, as *Henoch*, and *Elias*.]

First, Mans body was immortall by Creation: before sinne, there was no death; for death came into the world by sinne: *Rom.* 5. 12. Man was not made mortall, and sinne came, not as an accident, to make death a punishment; as though *Adam* had dyed, if he had not sinned: but now hee dyes, as a punishment of sinne. But he was made immortall, and had he not sinned, he had not dyed: for Angels had immortalitie by Nature; *Adam* was immortall in his condition, being in his body, without deformitie; and his humours without contrarietie: death, and all the fore-runners of death; sickneſſe, sorrowes, paines proceed from the transgression, which altered our immortall estate.

Conclusions applicatorie.

1. Sinne alwayes makes mans exchanges woefull, we have changed immortalitie, for mortalitie; beauty, for deformitie; felicitie, for miserie.

2. This should humble us to consider, wee were once

once immortall; greate men, decayed, doe looke back on former dignities with sighes.

3. We should lay the blame on our selves, when we feele our ruines: GOD made us happie, blessed, and immortall in our Creation.

4. We may take a view of our immortall condition by Comparisons: If *Absolon* was so beautifull, what was *Adam*? If *Asahel* was so swift of foote, if some men are so wise, and skilfull, having but some remainder of the excellencie *Adam* lost; what had he then himselfe in his ioyfull, innocent, immortall condition?

Secondly, the body shall be Immortall at the Resurrection.

It shall be raised spirituall, and immortall: 1 *Cor.* 15.44. Mortalitie, and death, and sinne shall be abolished.

There is the dominion of sinne, the being of sinne, the consequent of sinne.

The dominion is taken away in our Regeneration: the being ceases at our dissolution: the consequent, which is death, and mortalitie, is taken away at the Resurrection.

Conclusions.

1. I that like of comlinesse, and activitie, may looke backward, what I was in *Adam*; and forward, what I shall be at the Resurrection: and so exercise my griefe, and hope.

2. In all my lumpishnesse, and drowsinesse of body, I may comfort my selfe in this, at the Resurrection, I shall serve GOD with that conformitie of body to my soule, that there shall be no let, nor impediment;

pediment; then my body shall be immortall, with my soule.

Then there shall be no actuall evill, for Grace shall be consummated; nor potentiall evill, being confirmed in goodnesse, and holinesse; no actuall corruption of body; then there shall be no defect, nor deformitie: no potentiall corruption: then all passions cease, all sufferings are abolisht: the passions of the senses shall be with Joy, and perfection: as Musique perfects our hearing.

3. With the prospect of Faith, by the light of the word, I see a glimpse of the bodies immortalitie: *Absolon* had naturall beautie, and here is a reflex in this life; but then the soule shall appeare in the body, as the wine in the pure glasse, the soule shall be ioyned to GOD, the body to the soule, and both glorious.

Now to come to the particulars, and first of the Head.

The Head of man is:

1. Obvious, and is seene above the rest of the body.
2. Tis honourable, above the rest of the members.
3. Tis united to the body.
4. It conveighes influence to the body.
5. It is sensible, all the senses be in the Head.

1. *Section.*

First, the Head is obvious, most seene.

IT being placed on the bodie, high things we soone perceive; as a hill, or mountaine, or tree: so presently wee looke on the face, and espie frowning, or smiling, deformitie, or beautie.

Conclusions.

1. There be three Heads: Mysticall, Politicall, Naturall.

turall. Mystically *Christ* is the Head of his Church, which he hath redeemed: Politically, the Prince, and Covernours be Heads; So are Masters of Families the Heads of their Families: Naturally, the Head of the body, is the Head, and Chiefe. As my mysticall Head is obvious, not onely to the Angels, and Saints in heaven by vision; but to the Saints on earth by Faith: *Heb.* 2. 9. *Wee see Iesus Crowned, &c.* So is my naturall head to all Spectatours. As I am the Head of a Familie; I am obvious to GOD, who sees my faylings; and forgives mee: to my Conscience, who sees, and checkes me: to men, who see, and censure mee.

2. My Governours, as Heads Politicall, are obvious: God give them Grace to be good examples, then wee the people, may looke on them, and learne vertue, and godlinesse, wisedome, and moderation.

3. LONDON is an Head Citie, as the Head of *Aram* was *Damascus*: *Esay* 7. 8. And a Citie obvious to the Land: O that they might see here Pietie, and Godlinesse, Temperance, and Justice: and lesse pride, riot, and wantonnesse.

2. Section.

Secondly, the Head is honourable, and the members are honoured, for the Heads sake.

THE Naturall Head is honourable, so is the Politicall: 1 *Pet.* 2. 17. Kings must be honoured, 1 *Tim.* 6. 1. Masters must be honoured, but *Christ*, who is the mysticall Head of his Church, he is to be honoured above all.

Conclusions.

1. Loftie lookes will not honour my Head, but *Wisedome will make my face shine*: Eccles. 8. 1. And

modest cariage to men, and devotion to GOD, is the exact way to make my head comely, and honourable.

2. As a Governour, and Head of a Fanilie; my honour is to give example of Pietie, moderation, diligence, mortification, patience, and zeale.

3. I raise my thoughts to *Christ*, who is most excellent in dignitie, and honour: he that is Head of the Church, is the most excellent.

1. The Politicall Head is subordinate: he is absolute, and independant.

2. Men rule those that have a present being: *Christ* is Head of them departed, and of them yet unborne.

3. Men are Heads by Government: *Christ* is Head by Influence.

4. Men governe often uniustly; but *Christ* alwayes righteously, he is most honourable.

3. Section.

Thirdly, the Head is united to the Body.

The *Anatomists* say, in the Head, and necke be 125. muscles, there is a neare, and strong, and inseparable union betweene the head, and the bodie.

There bee foure Unions, considerable:

1. A Naturall, betweene the head, and the body.
2. Matrimoniall, betweene man, and wife.
3. Divine, betweene the two Natures of *Christ*.
4. Mysticall, betweene *Christ*, and his members.

Conclusions.

1. My feete, and toes, though farthest off, are united to my Head, being members.

2. If I be a hundred miles distant, yet I am united to my wife, in the Matrimoniall bond.

3. *Christs*

3. *Christs* God-head, and Manhood make one *Christ*; as soule, and bodie make one person.

4. I am Mystically united to *Christ*, though he be in Heaven, and I on earth.

Fourthly, the Head conveighes Influence to the rest of the body. 4. *Section.*

All the nourishment is received into the head, and so conveighed to the members: the head lookes out, takes care for the whole bodie; so in the Politicall, or œconomicall Head; Dignitie, and Dutie are copulatives.

Conclusions.

1. Not to envie them in Dignitie: they have honour, but accompanied with cares, and great accompts.

2. To love my Governours, and to labour to preserve their lives, credits, and comforts: from them I have direction, and protection; let me returne my prayers, love, and service.

3. I will shunne irregularitie: tis Iesuiticall, and Brownisticall: I must learne to submit, where men crosse not God: In things indifferent, their part is to direct, mine to obey.

4. *Christ* is the Head. *A quickning Spirit. Of his fulnesse we all receive.* All good desires, motions, inclinations, all Grace, and goodnesse, life, and spiritualnesse is derivative from this Head; Who is blessed for ever. 1 Cor. 15. Iohn 1.

Fiftly, the Head is sensible. 5. *Section.*

All the senses are in the head, though not all onely

in the head, for the touch is all over the bodie.

Conclusions.

1. *Christ* our Head is sensible in their troubles. Of old he was troubled with them: *Esai.* 63. 9. And, in the New Testament, he saith to *Saul*: *Why persecutest thou mee?* Acts 9.

2. Godly Governours are sensible of the estate of their people, as *David*, 2 *Sam.* 24. 17. *What have these sheepe done? Let thy hand be against mee, and my fathers house.*

3. The Naturall Head is sensible of the wrong done to the members, the Tongue will speake, the Eie will weepe, the Eare hearken for a remedie.

So much of the Head.

Of the Eyes of man.

1. The cause of Seeing.
2. The benefit of the Sight.
3. The miserie of Blindnesse.
4. The gracious employment of the Eyes.

1. Section. *First, Of the cause of Seeing.*

THE Naturall cause is from the spirits comming from the Optick Nerves, into the Apple of the Eie, wherein there is a Crystalline humour, which receives, as by a mirrour, the kindes of colours, and the figures, numbers, motions of bodies: The Nerves of the Eie are seated betweene the place of the Originall: there is a meeting like the forke of a tree, and the spirits meete together, so the Obiect is one: otherwaies all things would seeme double to us: *Anatomists* say, there are six inner parts of the Eie.

1. The Fat which is placed above the Eie, for to defend it from cold, to keepe it from the hardneſſe of the bone, and to fill up the diſtance of muſcles, to further the quick motion.

2. The Glandule is ſeated in the upper part of the Outer Corner, lodged in the Fat, and full of moiſture, to helpe the Nimble motion.

3. The Nerves, being in Number ſix; whereof foure be ſtraight, and two Oblique, or winding.

4. The Tunicles are ſix in number: The firſt, *Adnata membrana*: the utmoſt pannicle which cleaves to the Eie, and makes it firme: The ſecond is *Cornea*; tis firme, and bright: The third is *Vvea*; which ſome count the fourth thinne Membrane, wee ſee our ſelves in the Apple of ones Eie, from the hole of *Vvea*: The fourth is *Membrana Pupillaris*, the membranous Circle compaſſing the Ball, or Apple of the Eie: The fift, a *Criſtalline humour*: The ſixt, *like a ſpiders web*.

5. The Humours. There is firſt the watrie humour: ſecondly, a cryſtallick humour: the third, is like moulten glaſſe; exceeding the other two in quantitie.

6. The Veſſels of the Eie: either externall from the veines, that nouriſh the Eie; or internall from *Chorion*, and *Cerebellum*: there be two Nerves appointed for the Eie; one for ſight, called *Opticus*, the other, for motion, called *Motorius*.

And now I come to heare what the Word of GOD ſaith: The Lord hath made the Eie to ſee: *He formed the Eie*, Pſalme 94. 9. And for what end, but to give light to the bodie? he made all things for his owne Glorie, and all things ſhall turne to his Glorie, hee made the Earth to hang in the Aire, and it doth hang in the Aire; he made the Bankes to keepe in the Sea, and they doe ſo: he made the Sunne, to be the light of the World, and the Eies, to be the light of the bodie. Matth. 6. 22.

Concluſions.

1. As the Lord gives Eies, ſo he gives light, without which, our Eies would be unprofitable: for in the darke, wee ſee nothing. GOD hath not made my bodie, as a faire building without windowes. Light is a pleaſant thing, and *tis joyfull to behold the Sunne.* Bleſſed be God for the light: and againe, Bleſſed be God for my Eies, whereby I doe partake of the benefit of the light.

2. If the Lord give Eies, and Sight: let mee take heed, I abuſe not that Bleſſing, and deprive my ſelfe of it, by late working to get money; or, by late gaming, I may weaken my Sight; by drinking exceſſively, I may bring redneſſe, and Reumes; and by fighting, and quarrelling, I may looſe an Eie, as ſome have done to their griefe.

3. If God gives Eies, and Sight: then he muſt needs ſee himſelfe: they be fooles, and have not yet learned to be wiſe, which ſay, The Lord ſees not: None be ſo brutiſh to denie this, unleſſe ſordid Atheiſts, that have no Religion: or upſtart Antinomians amongſt us, which are a diſgrace to our Church, and a blot to our Religion.

Pſalme 94. 6. 7. 8.

Secondly, Of the Benefit of the Eies.

2. *Section.*

THE Benefits may be rancked to two Heads: Safetie, and Comfort: Firſt, Safetie: by our Eyes wee ſee dangers at Sea, afarre off, by a proſpective glaſſe, Pirates are diſcovered; and enemies, that way, are in ſome places, and times diſcovered at Land. By the Eie we ſee a ſtorme, and ſhelter our ſelves, if wee can: we ſee what is hurtfull in our meates, our houſes, our Cattell: and ſome of the wiſer ſort of women, doe

ſee

see by their husbands lookes, they beginne to be angrie, and so give them good words, or els, be silent, or avoid their presence for a time.

2. The Comforts by the Eies are Profits, or Delights: First, the Profit is great: all Arts, and Sciences are learned by the Eie, and used with the Eie: When we see a man, that was blind, to attaine to learning; wee admire it, and count it extraordinary. The Plow-man, the Mechanick, the Shop-keeper, the Divine, the Lawyer, the Souldier, love all to see what they doe: and doe what they see in their callings, and learne much by the Eies (if not all) by their bodily sight, and their Rationall sight concurring together: Onely the man, that turns the grind-stone, may be blind; this is no Art, but a drudgerie rather: the horses at the water-houses, being blind, or blind-folded, can doe that worke, to make the wheeles goe round.

Secondly, for delight, we open those windowes: and view Gods Workes, with Joy: or mens Arts, with alacritie: or their activenesse, motions, gestures, merrie conceipts, with our smiling, laughing, applauding, rewarding them; which evidences our delight. A Wind-mill, at first making, was an admiration, and a delight to the Spectatours: so was a Clock, and a pocket-watch: *London* Bridg, and *Pauls* Church, manie have beheld with delight; and, when they be againe repaired, the Spectatours will have new delight: When the inclination within meetes with a sutable obiect without, and we come to have a proprietie in it, then comes delight in the enioyment.

Conclusions.

1. Have I such safetie by the Eies to prevent bodilie dangers? if I see a Cart in a narrow place, I stand up, least it hurt mee: if a man come running with

with a drawne ſword, I flie away from him: if the fire kindle in my houſe, on my ſtuffe, I, ſeeing it, crie out: if the boate be halfe full of water, I will not goe into it, fearing a leake in it. Why ſhould I not uſe my Rationall Sight, which Religion rectifies, and doth not aboliſh? the Rat ſees the baite, but knowes not, it is a trappe: I ſhould looke to the Conſequences of ſinfull pleaſures, and ſee their danger before hand: the winne is red to the view, but bites as a Serpent in the end; it bites away my Reaſon, my Credit, my peace, my time, my ſilver. The harlot is finely dreſt, ſo is her chamber; but ſhe digs downe a man: *Pro.* 7. 26. Vndoes a man, ſpoiles him, conſumes him, infatuates him, and *brings him to a morſell of bread*; this light woman brings him to a heavie curſe; this faire woman brings him to a foule diſeaſe; this ſmiling woman brings him to ſorrow at laſt; it may be, when tis too late.

2. If my Eies be for the ſafetie of my bodie, much more are GODS Eies for the ſafetie of my bodie, and ſoule. *Except the Lord watch the Citie, the watch-men watch in vaine*: Except the Lord watch the bodie, the Eies watch in vaine: Gods care is my ſafetie; It is his Eie that is over his people, from one end of the yeare, to the other: *Deutero.* 11. 12. Tis GOD preſerves, and defends mee, and *Compaſſes mee about with ſonges of deliverance*, Pſalme 32. 7.

3. Have I ſuch Benefit by my Eies, as to learne to read, write, and worke, and to earne mine owne bread? what ſhall I render to the Lord, for the benefit comes this way? without learning I am like a mortall beaſt, without trade, or Art, I am in danger to be like a moyling beaſt. Beggers, that have neither learning, nor trade, nor Art; live moſt wretchedly, without Magiſtracie, or Miniſtrie, or Lawes, or Sacraments, or Mariages: I meane the worſer ſort, and their end is without honour.

4. Is

4. Is there shining-in by the windowes of mine Eies, the light of pleasures, and delight?

1. Let me be wise to take heed of sinfull delights, not to delight at mens deformities, or infirmities, or miseries, or iniquities.

2. To be moderate in Lawfull Delights, regarding the things, the measure, and time.

3. To inlarge Spirituall Delights, here no surfet, or excesse is to be feared.

4. Expect Eternall Delights, at GODS right hand. Those in reversion are far more excellent, than the voluptuous mans present, shadowish, possession.

Thirdly, the Miserie of Blindnesse. 3. Section.

THIS said, he, that hath but one Eie, may be a King in the Land of Blindmen: but what can his Subiects doe in peace, or warre? fooles, and blind goe together: neither can distinguish aright. The Blindmans misserie, is,

1. He is in danger: if he be led by another like himselfe, *both doe fall into the ditch.*

2. He is apt to be deceived, and abused.

3. He is in an estate very uncomfortable.

4. He is beholding to others, yea to his dog, that leades him.

Conclusions.

1. If the Blindman be in danger to fall into the ditch; whether is he like to fall, that is spiritually blind? as the Pharisees, *Matth.* 23. 17. Those, that be naturall men in blindnesse of mind, are under the power of Satan: *Acts* 26. 18. From this Blindnesse, the Lord deliver my Soule.

2. The Blind are apt to be deceived, and abused; so

tis with them ſpiritually blind: they doe take errour for truth; paſſion, for zeale; covetouſneſſe, for good husbandrie; falſe Teachers beguile them, weake Arguments prevaile with them: they ſee no great difference betweene Papiſts, and Proteſtants: had they but owle-light, they might diſtinguiſh betweene an Aſſe, and a Lambe: But the Blind eate manie a flie. And doe they ſee that eate their God?

3. The Blind is in an uncomfortable eſtate; thoſe ſit in darknes, are in the ſhadow of death: and death is uncomfortable. The Papiſt, that blowes out the light, hath but a bedlam-comfort; and, getting looſe the ſix *Marian* yeares, they made mad worke, and we in England had little Comfort, till they were chained up, and lights ſet up.

4. The Blind are beholding to others; even to the Dog, that leades them: none ſo ſlaviſh as they; yet ſome myſtically blind, are intolerably proud, and thinke they be *rich, and want nothing*: but are *poore, and blind, and naked:* They will be beholding to baſe Inſtruments, to accompliſh their owne ends. To live in a golden ſlaverie, and a blind braverie, pleaſes them: they ſee not others deride their waies, and courſes; tis becauſe they be baſely blind, and blindly baſe: and are beholding to Bribers, and Flatterers, and Temporiſers, which be as the Blind-mans Dog, to lead them.

5. Here may I take occaſion to bewaile mine owne inward Blindnes: How little a portion doe I know of GOD? I can but little diſcerne of holie Myſteries, becauſe of darkneſſe.

4. *Section.*

Fourthly, Of the gratious employment of the Eyes; which is,

FIRST, In Devotion. 2. In Obſervation. 3. In Mourning. In Devotion, to lift them up to Heaven,

ven, with praier: to read the Word of GOD, or other holie Bookes, to further Devotion. In Praier, I glorifie God, and doe expresse my inward Devotion by externall Acts. By Reading, I understand by Bookes. *Dan.* 9. 2. *Psalme* 119. 104. I am capable of a Blessing, *Psalme* 1. 1. *Revela.* 1. 3. and my heart may with Gods Blessing melt this way, 1 *Kings* 22. 11.

Secondly, my Eies should be gratiously emploied in Observation of God, in his workes, and in his Judgments. In his workes,

1. Because they demonstrate his eternall power, and God-head: *Rom.* 1. 20. *Psal.* 19. 1.

2. My Eies should behold his workes with Delight, *Psalme* 111. 2.

3. God hath made his Workes to this end, that we should behold them: *Esai.* 40. 26.

Also, to behold his Iudgments.

1. By them, God is knowne: *Psalme* 9. 16.

2. That I may learne to feare: *Psal.* 119. 120.

3. To beware of the like sinnes, as have brought Judgments on others: 1 *Cor.* 10. 6.

I should also observe men in their actions: 1. Sinfull, 2. Civill. 3. Religious.

1. This is not Arbitrarie, but a Dutie: *Psal.* 37. 37. *Rom.* 16. 17. *Philippians* 3. 17.

2. By Observation, wee may the better iudge whom to avoid, and whom to companie withall.

3. By Observation of their Lacedæmonian vices, we dislike vice, and seeing their Christian Vertues, we are incouraged to Imitate them; and answer the obiection of Impossibilitie, to be godlie, and gratious: when we see Vertue, and Godlinesse acted.

4. We know the better to admonish, exhort,

comfort, and incourage: and we discerne whom to resort unto for Counsell: and hereby to be stirred up to praise God, for the gifts, and Graces of others: *Galat.* 1. 23. 2 *Cor.* 9. 12.

Mine Eyes should gratiously be employed to looke on mens necessities: Spirituall, and Temporall.

First, Spirituall: *To Pray to the Lord of the Harvest, to send forth Labourers*, Matth. 9. 38.

2. That wee may prize his Word, which wee doe enioy, it being a speciall favour: *Psalme* 147. 20.

3. To be stirred to the care of fruitfulnesse, least the Lord bring on us a spirituall famine: *Amos* 8. 11.

Mine Eyes should gratiously looke on the bodily necessities of men.

1. To stirre up the bowels of Compassion.
2. That I may comfort, and releeve them.
3. To make me thankfull for my prosperitie.
4. To prepare my selfe for the like afflictions.

Lastly, mine Eyes should be gratiously employed in Mourning.

1. For our owne sinnes.
2. For the sinnes of others.
3. For the afflictions of Gods people.

First, for our owne sinnes.

That is, my sinnes, and the sinnes of mine: those under my Charge.

1. Because sinne dishonours God, *Rom.* 2. 23.
2. Sinnes be painefull, and grievous. *Rom.* 7. 24.
3. Sinne separats from God, the Chiefe Good: *Esa.* 59. 2.

4. Sinne

4. Sinne makes us Captives, *Esay* 61. 1. 2. 2 *Tim.* 2. 14.

5. Sinnes are our debtes, *Matthew* 6. 12.

6. Sinnes are our grievous burthens, *Psalme* 40. 12. Our defilements, 2 *Cor.* 7. 1. Our wounds, *Psalme* 41. 4.

Secondly, I should mourne for other sinnes, abroad in the world.

1. Becauſe Gods Children have done it, *Psal.* 119. 136. 2 *Pet.* 2. 7.

2. The ſinnes of others may bring Judgments.

3. This Mourning proves a man righteous, 2 *Pet.* 2. 7.

4. The Mourners have beene ſaved, when others have beene deſtroyed: *Ezek.* 9. 4.

Thirdly, I should Mourne for the afflictions of others.

1. GOD requires it, to Mourne with them: *Rom.* 12.

2. We ſhew by it, we be feeling members.

3. They in affliction expect it, *Iob* 19. 21.

4. The ſame meaſure ſhall be paid to us againe, we meaſure to others.

So much of the Eyes.

Of the Eares.

1. Of the Denomination of the Eares.

2. Of the placing of the Eares.

3. Of the admirable work-man-ſhip of GOD, in the Eares.

4. Of the Benefit of Hearing.

5. Divers Reſolves about Hearing.

1. *Section.*

First, Of the Denomination of the Eares.

THE Denomination is taken from their employment; they draw-in the ſound: So *Aurio*, without the aſpiration; *Haurio*: or *auris, quaſi audis, ex Audio.* They are Hearers called eares, for drawing-in the ſound, or els, of *Aëre*: for, *Sonus per Auram ad Aurem defertur*, The Sound by the thinne Aire to the Eare is conveighed.

2. *Section.*

Secondly, Of the placing of the Eares.

THEY are placed in the middle of the Head, ſo that we heare Sounds ſtraight-forward, and alſo round about; and the Eares are placed one againſt the other, in comlineſſe, and order. The Beaſts have their Eares more forward on their heads. The Eares be placed in the Head, the moſt honourable part; and tis our honour to heare: neare the braine; to remember what we heare. And to diſgrace them, that offend, the Eares bee cut off on the Pillorie, by the Magiſtrats Appointment, that though they have the ſenſe of hearing, yet they are deprived of the outward Eares, which beautified their heads.

3. *Section.*

Thirdly, Of the admirable work-man-ſhip of God, in the Eares.

EXternally, there is (*Lobus*) the lap of the Eare, and the (*Cutis*) the upper skinne: then the *Cartilage*, or *griſtle*, then the *membrane*, the thin skinne, that ties the *Cutis*, and the *Cartilage* together. Some ſay, there bee three muſcles in the Eare, and the hole is winding to receive the Sound, the more without danger; and the haires growing in the Eare, defend

it from that would hurt, and more easily fall into it.

Internally, the Eare hath, within, a Membrane, which separates the internall Aire, from the outward Sound: This Membrane is thin, and drie, and strained like a Drum. And there be three of the least bones, and the most curious in all the bodie of man; and they have three names from their formes, or likenesse; the one, like a Hammer; the other, like an Anvill; the third, like a Stirrop. There be foure Cavities in the Eare; the first, the Passage for hearing; the second, the Tunnell, for to let-in the Sound; the third, is the Labyrinth, having divers semi-circles; the fourth, is *Cochlea*, or the perwinckle, because of the wreathings to conveigh the Sound, which comming-in, doth move the *Tympanum*: then the three bones are moved, and wee discerne the diversitie of Sounds. This is the worke of GOD, more fit to bee admired, than discussed.

Fourthly, the Benefit of Hearing. 4. *Section.*

1. WE learne to speake by the Eare, for those which be borne deafte, doe live dumbe all their daies.

2 By hearing, men attaine to Arts, and Sciences, Ocular Instructions goe with visible Demonstrations.

3. Mans life is sweetned by Conversing with one another: our Eies would little comfort us without light; nor speech profit us without hearing: wee doe retort words, and propound questions, and speake merrily, because one heares another.

4. By this Sense, wee are delighted with the singing of Birds, and the sweetnesse of Musique, vocall, and Instrumentall.

5. By hearing, we get Faith, *Rom.* 10. By Faith, we lay hold on *Christ*; by *Christ*, we come to eternall life:

life: therefore the Benefit of hearing is most excellent.

5. Section.

Fiftly, Resolves, Concerning the Eares, and concerning Hearing.

1. What is the cause of the *Echo*?

Ans. As in the Water-poole, the Circle comming to the Banke, rebounds, and returns back; so the voice, or sound, being bounded in vaultes, or hollow places, rebounds againe; which wee call an *Echo*, or resounding.

2. What Instructions may wee gather from the three bones, that move on the *Tympanum*?

Ans. The one like an Anvill, may teach us; they are bad hearers, that be not altered; but like an Anvill: their Consciences bee Sermon-proofe: let the Preacher say what he can, they are of the Anvills Nature: The second bone, like a Hammer, puts us in mind of another sort of bad hearers, which learne much, to forme, and fashion others onely, and to worke on them for reformation: but are as hard as Hammers, to reflect on themselves: The third bone, like a Stirrop; puts us in mind of them, that will heare, and learne; to get advancement, and ease: a *Stapesian* hearer.

Againe a good Hearer.

1. Is like an Anvill in invincible patience, and constancie, heresies, and persecutions may beate on him; but he is alwaies the same, *Semper Idem.*

2. He is as an Hammer to beate downe errour, and profaneneſſe, within his owne Reach, and power; and to knock at heaven Gate, by fervent Praier.

3. He is as a Stirrop, he aspires by hearing to advance his mind to heaven; and to settle the peace of his Conscience: he heares, and gives eare for heavenly mindedneſſe, and peace; setledneſſe, and assurance to be

to be kept from falling, and to finish his Journie with Comfort.

3. What may we thinke of them, which doe follow no particular Calling, but doe altogether follow Sermons all the weeke?

Anſ. 1. The Devills malice appeares in ſuch, hee prevailes with them, to make them ſcandalous Profeſſours: ſo others ſhunne them, and Religion.

2. That which GOD ioynes, they doe ſeparate, that is, a generall, and particular Calling.

3. They be in danger to be cloyed at firſt, or fall to be idle, or caried away with errours; being not ballanced with honeſt labour.

4. If all ſhould be as *Marie*, where ſhould the Common-wealth be? If all ſhould be as *Martha*, where ſhould Religion be? both doe well, being mixed together; Action with Devotion.

5. They have bodies, as well as ſoules; and ſhould labour, as well as heare.

6. They make not Conſcience of the ſecond Table, to pay ſcot, and lot; to helpe to maintaine Magiſtrate, and Miniſter; Commandement 5. By labour, to preſerve life; Commandement 6. Chaſtitie, Commandement 7. To eate their owne bread by labour, Commandement 8. Theſe often are pratlers, buſie-bodies, Cenſurers, againſt the 9. Commandement; and covet other mens money, meate, and Cloathes, not having laboured to have of their owne: thus partly by borrowing, and never paying againe; and partly, by begging, that ſhould feede the labouring Bee, they doe live offenſively, and in the height of their Pietie, they be in the depth of Iniquitie.

4. What Arguments are powerfull againſt the worldly, and malicious man, that on the other ſide, will not heare Sermons, but oppoſes them that are diligent Hearers?

Anſ. There be foure maine Arguments to ſtop his mouth, and for ever to ſilence him.

1. *Without knowledge, the mind is not good*; Pro. 19. 2. but *by Hearing, wee get underſtanding*; Jer. 3. 15.

2. *Without Faith, we cannot pleaſe God*; Heb. 11. 6. But *Faith commeth by Hearing*; Rom. 10. 17.

3. *If any man have not the Spirit of* CHRIST, *the ſame is none of his*: Rom. 8. 9. But *We receive the Spirit, by Hearing*: Galat. 3. 2. Acts 10. 44.

4. *Except wee be converted, we cannot be ſaved*: Matth. 18. 3. Luke 13. 5. But *Wee are converted by the Preaching of the Word*: James 1. 25. 1 Pet. 1. 25.

5. Queſt. *How ſhould a Chriſtian heare aright?*

Anſ. 1. He muſt Repent, and prepare to heare: *Pſalme* 26. 6.

2. He muſt heare with humilitie, *Deuter.* 33. 3.

3. He muſt heare with Judgment, 1 *Cor.* 10. 15.

4. He muſt heare with Meekeneſſe, *James* 1. 21.

5. He muſt heare with Reverence, *Acts* 10. 33.

6. He muſt heare with Attention, *Ier.* 13. 15.

7. He muſt heare with Affection, 2 *Kings* 22 19.

8. He muſt heare, to treaſure-up the Word in his heart, *Pſalme* 119. 11.

9. He muſt Queſtion with the Preacher, after hee hath heard, if he underſtand not: *Matth.* 13. 36.

10. He muſt heare to Obey: *Luke* 11. 28. *John* 13. 17.

11. He muſt labour to heare with Faith, *Heb.* 4. 2.

6. Queſt. *What hearing is moſt grievous to a good man?*

Anſ. 1. The hearing of Blaſphemie againſt his God.

2. The hearing of treacherie againſt his King.

3. The Reproches againſt the godly.

4. The hearing of Ribaudrie, and filthie talke.

5. The hearing vice, and wickedneſſe commended; this

this is as gall, and wormewood to him.

Of the Mouth.

The Mouth is,
1. The Gate of the bodie, or Doore, or entrance.
2. Tis the Nourisher, to feede the bodie.
3. Tis the Distinguisher, or Sentence-giver.
4. Tis the Interpreter of the heart.

Of the Tongue.

The Tongue is,
1. The Glorie of a man.
2. Hard to be kept in order.
3. Resolves concerning the *Mouth*, and *Tongue*.

First, the Mouth is a Gate, or Doore. 1. *Section.*

TIS called *OS* in Latine, because thereby we put in meate, as it were by a doore, and thereby wee put out spittle, and send-out breath, and words: The Scripture gives the Name of a Doore, *Metaphorically*, to the Mouth: *Psalme* 141. 3. *Keepe thou the Doore of my lips.* Micha. 7. 5. *Keepe the Doores of thy lips from her, that lieth in thy bosome.*

Conclusions.

1. A Doore hath a locke, to make it fast: so should my Mouth be locked fast with the Feare of GOD, not to be opened to excessive eating, and drinking; these passe-in by the Mouth: nor to be opened to foolish talking, and iesting, cursing, swearing, or slandering, vaine-boasting, or mocking; these goe out of my Mouth.

2. A Doore hath a knocker, which causes them within to open: so occasions are still ministred to us to open our Mouthes. Questions are as so manie knockes; wrongs, and Iniuries are hard knockes; and we soone open the Doore of our lips, and, it may be, let flie Complainings, curses, evill wishes: and our Doores be not easily shut againe.

3. A Doore hath a bolt, which onely they within can open: this bolt is a wise Resolution. In some Cases, and Companie, silence is best, though they knocke, yet we should not open: let them loose their expectation; and our silence may be our safetie, and preservation.

4. A Doore sometimes is onely put-to with a latch, there is neither locke, nor bolt: so is the Mouth of a Temporiser. If a Theefe, or a Bawde, or a Civill man, or a Divine draw the latch, there is entrance: so some can discourse for errour, or truth; of worldlinesse, or filthinesse: the first occasion prevailes, be it whatsoever; there is an easie entrance, no locke of the Feare of God.

5. As divers Doores being open, we have divers prospects: so tis with the Doore of mens Mouthes. Open a brothel-house-doore, you see Curtizans, Bawds, light persons: so some mens Mouthes once open, wee perceive nothing, but filthie talke, and scurrilitie. Open the Beare-garden-Doore, there is confusion, noise, fighting, barking: so some mens Mouthes are opened with Contention, Railing, Threatning, Censuring, miscalling. Open a Shop-doore, you perceive wares, commodities: so some mens Mouthes once open, all the Discourse is for Bargaines, purchases, Interest-money, engrossings, getting, saving, suretiship, securitie, &c. Open some Doores, yee see pleasant walkes, sweet hearbes, bowers, grasplots, trees, fruites: so some mens Mouthes once open, their talke is wittie, pleasant, profitable,

profitable, wise, harmlesse, honest, savourie. Open the Church-Doore, there is Divine Service, Exhortations, Praises, Psalmes: so open some mens Mouthes, their talke is Divine, holie, gratious; they praise God, and edifie men.

Secondly, the Mouth is the Nourisher, to feed the bodie. 2. Section.

THE Babes sucke their Nourishment, men doe feed; the Mouth receives all, and conveighes it to the stomacke: so the foode is concocted, and dispersed, and the bodie nourished, and preserved.

Conclusions.

1. I see the difference of our Nourishment, in the wombe, and in the world; In the wombe, the Child is nourished by the Navill; In the world, by the Mouth.

2. I see the difference of Nourishing the bodie, and nourishing the soule; the bodie is fed by the Mouth; but the soule, by the Eare: *Esa.* 55.3. *Ier.* 3. 10.

3. As the Mouth is to the bodie, so is the Minister to the Congregation: hee speakes to GOD for them; hee receives nourishment, and conveighes it to them: we should not be a meanes to wrong the Faithfull Preachers, that were Impious: nor separate from them; that were erroneous.

Thirdly, The Mouth is the Distinguisher, or Sentence-giver. 3. Section.

PALATUM *gustat escam*: The Mouth tasteth meate: *Iob* 34. 3. It distinguisheth betweene bitter, and sweete; between that is sowre, and that is unsavourie;

that is moist, and that is drie; that is stale, and that is new. The Mouthes Roofe is of sinewes, so hard, that everie meate cannot hurt it; so soft, that tis sensible: hollow, and round; for the moving of the meate, and the drawing-in the breath, the Mouth is so apprehensive, that if you put hot, or cold into it: or if you put a haire in your meate, tis felt; the smallest gravell, or fish-bone is discerned; the Mouth will quickly give sentence, what is pleasant, and what is offensive.

Conclusions.

1. Wee may see how wisely the Lord doth fit things together: Sounds with Hearing, Light with Sight, Savours with Smelling, Meate with Tasting.

2. *As the Mouth tasteth meate, so the Eare tastes words:* Job 34. 3. Wee relish that is spoken to be wise, or foolish; to be Carnall, or Spirituall; to be sober, or light; to be in love, or hatred: wee will gesse at flattering wordes, and approve wholesome talke.

3. There is an Inward Taste of the soule, and this is two-fold. The one, a slight Taste, a generall knowledge; as to taste of a Cup, and not to drinke: *Heb.* 6. 4. 5. A second is an Experimentall Taste with feeding, and nourishment after it: *Psalme* 34. 9.

4. *Section.*

Fourthly, The Mouth is the Interpreter of the Heart.

AN Interpreter gives the Exposition, declares the meaning, makes things plaine: so doth the Mouth declare, and shew, what is in the Heart: *Matth.* 12. 34. *Out of the abundance of the Heart, the Mouth speaketh.*

Con-

Concluſions.

1. I may geſſe, who be wiſe in Heart, and who be fooliſh; who be Religious, who be prophane: their Interpreter will expound to mee.

2. They doe erre groſſely, who uſually doe ſweare, and ſcoffe, or ſpeake filthily, and all their delightfull talke is worldly; yet ſay, They have good hearts to GOD, though they make no ſhew. Certainely, ſuch ſtuffe, as is in the ware-houſe, comes into the Shop: ſuch as the Fountaine is, ſuch are the ſtreames.

3. If I would avoid fooliſh words in my mouth, I muſt ſhun fooliſh contrivings in my heart: if I would have *my Tongue*, as *the Penne of a readie Writer*, then *My Heart muſt indite a good matter*, Pſalme 45. 1. In this, the Mouth, and Tongue are conſidered Jointly, Next of the Tongue ſingly.

Firſt, the Tongue is the Glorie of a man.
Secondly, tis hard to bridle the Tongue.
Thirdly, Reſolves concerning the Mouth, and Tongue.

Firſt, The Tongue is the Glorie of a man.

1. *Section.*

SO is the Tongue called *Gen.* 49. 6. *Pſalme* 16. 8. and *Pſalme* 30. 12. The Tongue, is mans Glorie.

Heb. Chebodh *ſaith* Willet *on Gen. pag.* 444

1. Becauſe by it, hee ſpeakes, ſo excells all other Creatures, on the Earth.

2. With the Tongue man preaches, and converts Soules, and comforts others.

3. The Tongue ſpeakes to God by Praier, confers with men: the Tongue can ſing, diſpute, perſwade, allure, terrifie, encourage, &c.

Conclu-

Conclusions.

1. I see how wicked men pervert all things, and doe abuse them; especially their Tongues. Their Glorie is their shame, their Tongues are their dishonour; their silence makes them most honourable: when they speake, they bewray their follie, Impietie, and prophaneness; their words tend to their shame.

2. If my Tongue be my Glorie, I am to use it honourably; which is done,

1. By praising, and blessing the Name of the Lord.

2. By Confessing his Truth (made knowne to me) with boldnesse, and Reverence, especially being called to Answer, for the same.

3. To speake to men Religiously in my common Conversation, to edifie them, and doe them good, to endevour to convince the obstinate, to Counsell the Ignorant, to Comfort the deiected, to Informe the weake, and incourage the strong in well-doing; to avoid passion, and pride, and flatterie, and discontent, in my speeches: and to speake with wisedome, and Reverence, and love, and meekenesse, and humilitie. Then shall my Tongue be my Glorie indeed.

2. *Section.*

Secondly, Tis hard to bridle the Tongue.

1. BEcause the Heart is so corrupt, and hard to be reformed.

2. Tis hard to leave an old custome, as to goe against the streame, or Tide.

3. Other things be more easily tamed, as birds, beastes, Creeping things: *Iames* 3. 7. 8.

4. Those that set themselves to tame the Tongue, have found it hard: *David* resolved to bridle his Tongue, *Psalme* 39. 1. yet his owne words grieved him daily: *Psalme* 56. 5.

5. Tis

5. Tis hard to make men yeeld, where they thinke they have Possession: men doe thinke their lips bee their owne, *Psalme* 12. 4.

6. Tis hard to make men lay downe their weapons: The Tongue men esteeme their weapons: *Ier.* 9. 3. *Ier.* 18. 18. *Psalme* 57. 4. *Psalme* 64. 3. Their Tongues be as Swords, and their words as Arrowes; tis hard to disarme them.

Thirdly, Resolves concerning the Mouth, and Tongue. 3. *Section.*

1. Quest. WHat *is meant by* the Mouth of the Lord *Esai* 1. 20?

Ans. Tis the Certaintie of Speech in utterance, and performance: GOD hath said it, and it shall be accomplished.

2. Quest. *What is meant by* the Rod of his Mouth *Esai* 11. 4?

Ans. The mightie, and powerfull Word of GOD, smiting some, to their Conversion; others, to their destruction.

3. Quest. *What is meant by* the Mouth of the brooks *Esai* 19. 7?

Ans. The Rivers, whose Bankes are as the lips of the Mouth.

4. Quest. *What is it to* stop the Mouth *Iob* 5. 16?

Ans. To stop the Mouth through the astonishment at Gods Workes.

5. Quest. *What is meant by* the Mouth of the Earth *Gen.* 4. 11?

Ans. The Earth it selfe receiving *Abels* blood: the like phrase, *Numbers* 16. 32. *The Earth opened her Mouth, and swallowed Corah, and the rest of his Companie.*

6. Quest. *What is it* to be with ones Mouth *Exodus* 4. 12?

Anſ. To Inſtruct, and Teach one what to ſpeake.

7. Queſt. *What is meant by* the Mouth of the Dragon?

Anſ. 1. Power, and Authoritie: *Revela.* 16. 13. Alſo, Calumniations, and Reproches to bring Chriſtians to be hated, and contemned: *Rev.* 12. 16.

Reſolves concerning the Tongue.

1. Qu. *How is* the Tongue ſet on fire of Hell *Iames* 3. 6?

Anſ. When Satan hath power over mens Tongues, to make them ſpeake wickedly.

2. Queſt. *Why was the* Rich glutton *tormented in his Tongue* Luke 16?

Anſ. 1. He is likely to have ſinned by delicates in eating, and drinking.

2. He, it may be, had beene a Blaſphemer, or ſcoffer, and licentious, and prophane in ſpeech.

3. Or he had neglected Praier, and praiſing God: ſo is paſſive, being on Earth (herein) not active.

Coloſſ. 4. 6. 3. Qu. *What is it to be* gracious alwaies in ſpeech?

Anſ. Tis to ſpeake graciouſly, at all times, in all places, on all occaſions, in all Companies; in all the tempers, and diſpoſitions of heart; as in anger, in mirth, in feare, in ſorrow, in hope; ſtill to maintaine gracious ſpeech, from a gracious mind, after a gracious manner, to a gracious end: to ſtirre up grace, to manifeſt grace, to edifie them which heare us.

4. Qu. *How may we order the Tongue aright?*

Anſ. 1. To thinke before we ſpeake; to bee more ſlow to ſpeake, and to premeditate, is a ſure way to ſpeake well.

2. To ſpeake as thoſe, that doe acknowledge Gods preſence, as well as know it.

3. To ſpeake pertinently, and avoid the multitude

titude of words, learne Compendiouſnes to abbreviate Matters, eſpecially before our Governours, or our ſervants, or our enemies, or before ſtrangers.

4. Moderate the paſſions within: els there will breake out exceſſive ſpeeches.

5. Bee often in Praier: then being able to ſpeake to GOD, wee ſhall be the better fitted to ſpeake to men.

6. Bee often examining our ſpeeches with the circumſtances of Matter, Manner, and End wee aimed at.

5. Qu. *What is an Idle word?*

Anſ. 1. A word, that tends not to the Glorie of God, nor mans good.

2. A word, that might better have beene ſpared, than ſpoken.

3. Or a word pertaining to neither our generall Calling, or particular.

6. Qu. *What are the Cauſes of Idle words?*

Anſ. 1. The Heart is vaine, which is the Fountaine of Speech.

2. Cuſtome is as a great Commander; ſo tis eaſie.

3. Pride of wit makes men very frothie in ſpeech.

4. Some Ingredients of Atheiſme, and want of feare.

5. Idlenes, and want of labour, cauſes Idle words.

6. Want of Praier: thoſe that pray beſt, ſpeake not Idly.

7. Want of wiſdome brings fulnes of Idle talke.

7. Qu. *What be the Contraries to Idle words?*

Anſ. 1. Words of Thankfulneſſe, *Epheſ.* 5. 4.

2. Words of Wiſedome, which reſpect circumſtances.

3. Words of Holineſſe, and Grace: *Epheſ.* 4. 29.

4. Speeches about our particular Callings.

5. Propounding our Doubts to be Reſolved.

8. Qu. *Who be the moſt Wiſe men of Speech?*

Anſ. 1. Thoſe that alwaies ſpeake of God reverently.

2. Thoſe that ſpeake charitably of Enemies.

3. Thoſe that be very diſcreet in praiſing others.

4. Thoſe that can reproove wiſely, and meekely.

5. Thoſe that keepe-cloſe to the Truth in their Speeches.

6. Thoſe that ſpeake ſparingly in paſſions.

7. Thoſe which ſpeake pertinently to the Matter in hand.

9. Qu. *Before whom muſt we be ſilent?*

Anſ. 1. Before Magiſtrats in open Courts: *Acts* 24. 10.

2. Before our Elders: *Iob* 32. 8.

3. Before Fooles, and Pratlers: *Pro.* 26.

4. Before Malicious Scorners: *Matth.* 7. 6.

10. Qu. *What is the Cure of Idle words?*

Anſ. 1. Wee muſt Reforme the Fountaine, the Heart.

2. Gett a ſtrong perſwaſion of Gods preſence.

3. By often examining our Speeches, and repent.

4. Take ſome time for ſerious Thoughts of Judgment.

5. When we be to goe into Companie, to pray before; either ſolemnly, or by ſome eiaculation.

11. Qu. *What Comfort belongs to them, which doe in ſome meaſure bridle their Tongues?*

Anſ. 1.

Anſ. 1. There is a mightie worke wrought in them.

2. Their Religion is ſound, not vaine : *Iames* 1.

3. Their Praiers ſhall bee heard : 2 *Pet.* 3. 10. 12.

4. In GODS Accompt they bee wiſe : *Pro.* 10. 19.

5. Before men they bee valiant, manie have conquered Cities, but not their Tongues.

6. They have comfort in redeeming the Time; they doe ſave their Wordes, and Time together.

7. Theſe ſhall have Comfort at the Day of Judgment, above Idle Talkers : *Matthew* 12. 36.

12. Queſt. *How may I Confer with others, and ſpeake Religiouſly ?*

Anſ. 1. You muſt get Wiſedome to obſerve the Circumſtances of Time, and Place, Perſons, and Matter.

2. Converſe with Love ; that by meeting together, you may bee bettered, not imbittered.

3. By Meekeneſſe, you muſt beare with one another.

4. Be Humble in Speeches, avoiding Boaſting, Obſtinacie, and Contradiction.

5. Obſerve where you profit moſt, and deſire that Companie, which hath not puzzelled you, and diſtracted ; but edified, comforted, reſolved, and incouraged you.

13. Queſt. *Who are they bee moſt profitable in Conference ?*

Anſwer 1. The tender Conſcienced Chriſtian ; If hee ſpeake but little, hee will doe much good, by his Reverend, Carefull, Godlie Speeches.

2. The Experienced Christian, he can best lay-open the sleights of Satan, the deceiptfulnesse of sinne, the beautie of holinesse; hee can best discover the vanities of the World; hee talkes not like the giddie Sectarie, nor the prophane worldling; hee will speake to purpose, and himselfe receive Instruction.

3. Those which make Conscience of their particular Callings, such be unlike the Blood-hounds, that be all Eare, and Mouth; nor bee they, as Ships, with large sailes, and no ballance. Hee that labours diligently, will speake most profitably.

4. Those that be wise, humble, and zealous, their wisedome makes them speake of good things, and of good things to choose the best; their humilitie will keepe them within their Bounds, and their zeale will heate others, and quicken to Duties.

14. Qu. *What be the Enemies to godly Conference?*

Ans. 1. Ignorance, that makes men unable to esteeme, and value good things: nor can they communicate to others, being destitute themselues in the *Theorie.*

2. Churlishnesse; a *Nabal* cannot conferre sweetly.

3. Sullennesse, which makes men as Mutes, or Statues.

4. Affectation; then men be all Tongue, no Eare.

5. Censoriousnesse; to bee as a flie lighting on the sore. These bring little honey to the hive.

6. Feasting sumptuously above our purses, or places: the bellie is filled; the soule, by Conference, not fed.

7. Discouragement; when some looke on their weakenesse, not considering tis required according to that we have. Weake performances are better than Idlenesse.

15. Qu.

15. Qu. *What Course should wee take, to bee more profitable in our Speeches, and Conference?*

Ans. 1. Speake of God with Reverence, of men with Charitie.

2. Avoid three boastings: What I am, What I have done, what I will doe.

3. Strive more to doe good, than to get commendations.

4. Use private Praier well, you will speake well.

5. Raise Heavenlie Discourse, from Earthlie things.

6. Begin first, if others neglect; Question, if they be Superiours: let little sticks kindle great ones.

So much of the Tongue.

Of the Neck.

1. Of the Situation, and place of the Neck.
2. Of the Composition of it.
3. Of the Strength of the Neck.
4. Resolves concerning the Neck.

First, Of the place of the Neck. 1. *Section.*

IT is above the Bodie, yet under the Head.

It Joines the Bodie to the Head, as the *Medium.*

The Bodie upholds it, and it upholds the Head.

The Neck is Honourable, and Obvious, above the Bodie; yet under the Head: which puts mee in mind,

1. Of their estate, that like the *Centurion*, are under Authoritie, yet doe command some. These men should labour for Reverence, and Humilitie; wisedome, and circumspection.

2. The Head by the Neck (as by a *Medium*) hath a conveighance to the Bodie, for the good of the whole:

whole: so should those which are above us, under the Prince, be a *Medium*, for the good of King, and people.

3. The Neck so unites the Head, and Bodie, that it selfe is preserved; so it is with them which doe seeke Union, and Peace; themselves fare the better for it, the common peace is their owne happinesse.

2. *Section.*

Secondly, of the Composition of the Neck.

IT is composed of Bones, and Sinewes; there are the Pipes, and flesh, and skinne, &c. Which puts me in mind,

That although Compositions must end in a Dissolution; yet they may be verie usefull, as a well composed Armie, Divers Simples composed for Physicall use. And if wee could compose our zeale with discretion, our passion with Reason, our Earthlie employments with Spirituall mindednes, our Desires with endeavours, our finding-out others faults, with amending of our owne, our good Duties with good Affections, and good aimes; these as Bones, and Sinewes, would make us hold up our Heads comfortably.

3. *Section.*

Thirdly, Of the Strength of the Neck.

TIS strong, wee see, for some can beare a great burthen on their Heads.

Conclusions.

1. As the Neck is strong, so tis pliable; So should I be strong to beare, yet pliable to Obey, and submit, lawfully.

2. The Neck is for beautie, yet strong for service; some like of the beautie, but will none of the burthen: they

they like *Rebekahs* Bracelets, but not her Pitcher; they like our Gentlewomens Jewels, not the Christians burthens. Labour is an ornament, and ends in rest.

Fourthly, Resolves concerning the Neck. 4. *Section.*

AS it is taken Naturally, Metaphorically, and Spiritually: First, Naturally:

1. Quest. *Why is the Neck called* Collum, *in Latine?*

Answer, Either for the Roundnesse, or because tis the *Medium*, betweene the Head, and the Bodie. There bee two parts of the Neck, the one *Cervix*, which is the part behind, which is thought to carie the marrow to the ridge-bone: The other *Gula*, which is the place, where the meate passeth to the Stomack.

2. Quest. *The Neck hath motion, from whence is it?*

Ans. From the Head, or braine; and sends downe an influence to the Bodie by sinewes.

3. Quest. *What may wee observe in the Neckes of Beasts, and Fowles?*

Ans. Those Beasts, that have short Neckes, bee strong, as Bulles, and Beares, &c. yet some are excepted, as Dromedaries, and Camels; but for the most part, the short-necked are strong, and tis observed Fowles, that have crooked Bills, have short Neckes: as, Hawkes, Eagles.

4. Quest. *What was the* Yoke on Esau his Neck, *spoken of in* Gen. *the* 27. 40. *and how was it broken?*

Ans. The Yoke was Servitude, which his Posteritie endured: 2 *Sam.* 8. 14. and they brake the Yoke, 2 *Kings* 8. 20. 22.

5. Queſt. *What is meant by a* Yoke of Iron *Deut.* 28. 48?

Anſ. Hard Servitude, under Heathen Governours, as wee reade, *Ier.* 28. 13, 14. from which they could no more free themſelves, than they could from an Iron Yoke on their Neckes.

6. Queſt. *What is it* to harden the Neck againſt reproofes, *Pro.* 29. 1?

Anſ. Tis to bee ſtubborne, and not to yeeld, and ſubmit; as ſtubborne Oxen turne away the Neck, and yeeld not to the Yoke: ſuch be our wild Gallants, and Romaniſts, and proud Sectaries: theſe will endure no Reproofe of the Learned, Godlie, Painfull Preachers. *Dod* on *Pro.*

7. Queſt. *What is it to have* an Iron ſinew in the Neck, *Eſai.* 48. 4?

Anſ. That place of *Eſai.* addes to the *Iron ſinew a brow of Bras*: they were unteacheable, and Impudent: they would not bend to Inſtruction, nor bee aſhamed of their Conditions: they wanted feare before ſinne, and remorſe after ſinne. Moſt uſually, when the ſinew is Iron, there is no Humilitie to learne; and when the brow *is bras*, there is no ſhame to repent. *Cal.* on *Eſai.*

8. Queſt. *What is meant by* Chaines to the Neck, *Pro* 1. 9. and *Pro.* 3. 3. and *Verſe* 22?

Anſ. To receive Inſtruction, to exerciſe Mercie, and Truth, to make Conſcience of Dutie to GOD, and Man, makes us honourable, and comely; and fit to come before the great Ones: as if wee had chaines of Pearles about our Neckes.

9. Queſt. *How may it be Interpreted*, The Neck is like a Tower, *Cant.* 4. 4. and 7. 4?

Anſ. That the Chriſtian united to CHRIST, his Neck is ſtrong, that is, hee will not bow to ſinne, nor become in bondage to Satan; but rather make warre againſt Spirituall Enemies. *Ainſworth Anot.*

Of the Armes, and Shoulders.

1. Of GODS Worke in the Armes, considered.
2. Of the usefulnesse of the Armes.
3. Resolves concerning the Armes, and Shoulders.

First, Of Gods Worke, in the Armes, considered. 1. Section.

THEY have their fastning to the Shoulders, which is strengthned with bones, called blades; (because they bee like a sword blade) in Latine *Scoptula*, comming from the Neck, to each Arme. The bones of the Soulder bee hollow within, and bending outward: The Shoulder bones have knots (called Eies) for defence: the Shoulders have speciall Relation to the Neck, the Armes, and the Breast: They doe support the Neck, give strength to the Armes, and defend the Breast: and on the Shoulders Men lay burthens, tis the most able part of the Bodie to cary any great weight, or heavie thing.

And Now I come to Gods Worke in the Armes: First, The bones be in number thirtie, in Arme, and Hand; the Arme alone hath onely two, one from the Shoulder to the Elbow, the other to the Hand.

Conclusions applicatorie. Conclusion.

1. If the bones be thirtie in the Arme, and Hand: as *Anatomists* affirme; then *Iudas* stretcht forth as manie bones, as hee received pieces of silver.
2. If the Arme onely hath two bones, then my strongest actions require two things: a good Warrant, and a good Aime, and then things are done to purpose.

Secondly, the bones of the Arme are big for ſtrength, hollow for lightneſſe, full of marrow for moiſture, ſtrengthned with ſinewes, covered with fleſh, and skinne, bending, nimble, fit for action.

2. Section. *Morall Inſtructions from the Armes, In regard of their uſefulneſſe.*

1. AS the Armes have relation to the Head, the Heart, and Liver, It minds mee my actions ſhould proceed from Memorie, Prudence, and Love. From Remembrance, of what I have beene taught. From Wiſedome, to doe things well, circumſtantially. From Love; then I ſhall be profitable, and accepted.

2. The Veines about the Heart, paſſe through my Armes, and my pulſes, and ſhew how it goes with mee: So my Actions come from my Intentions, and Reſolutions, and Purpoſes, and are for Manifeſtation.

3. If Diſeaſes befall the Bodie, the Arme is let blood, to ſave the whole: To teach us a readineſſe to ſuffer for the good of others, and in publique calamities ſome ſmart though all ſinne.

4. If one ſtrike at my Head, mine Arme will receive the blow: To teach mee loyaltie to my King; To dy to preſerve him.

5. The Sinewes, and Griſtles doe ſtrengthen the Arme: To teach the ſtrong not to deſpiſe the weake. Who art thou deſpiſeſt ſmall things? *Zach.* 4.

6. The bones of the Arme are ioyned with moiſture; ſo they grate not one another, nor conſume one another: To teach thoſe ioyned in neareſt bonds a meeke yeelding, and unitie; ſo they may performe Duties comfortably together.

7 As the Arme hath three Jointes, one at the Shoulder, another at the Elbow, another at the Hand: So ſhould

ſhould mine Actions have a three-fold Reſpect. Firſt, to the Glorie of God. Secondly, the good of my neighbour. Thirdly, the ſalvation of mine owne Soule: I muſt ſeriouſly reſpect Duties of Pietie, Righteouſneſſe, and Sobrietie.

Reſolves concerning the Shoulders, and Armes. 3. *Section.*

1. Queſt. HOW *is* the Governement on *Chriſts* Shoulders, *Eſai* 9. 6?

Anſwer, He hath all Authoritie within his Church, and alſo without it: Tis as hee will, not as wicked men will; that things are diſpoſed-of here below.

2. Qu. *What is* meant by the Arme of the Lord, *Eſa.* 53. 1?

Anſ. The power of GOD, in converting of Soules.

3. Qu. *What is* meant by Arme of fleſh, *Ier.* 17?

Anſ. Weake, and feeble is mans helpe without God.

4. Qu. *What bee* the burthens wee muſt helpe to beare, *Gal.* 6?

Anſ. The burthen of Infirmities, and Afflictions.

5. Qu. *Why have* ſome Rivers the name of an Arme of the Sea?

Anſ. Becauſe they iſſue from the *Ocean*, as the Arme from the Bodie.

6. Qu. *What is* it to have the ſword on the right Arme, *Zach.* 13?

Anſ. To be deprived of power, and ſtrength: to be like an Idole, that can doe no good, nor helpe others.

7. Qu. *What* is the condition of the wicked, whoſe Armes are broken, *Pſalme* 37. 17?

Anſ. 1. They are deformed, like thoſe without Armes.

2. They are in miſerie; as thoſe whoſe Armes

be broken, though they be in a dead sleepe, and for the present feele no paine.

3. They cannot adorne themselves, nor defend themselves.

4. They are unserviceable, unfit for Dutie.

5. They may grinne, or curse; but the godly will be too hard for them, when once GOD breakes their Armes.

6. They will never make good Souldiers, nor good Artists. To conclude, when once God takes them in hand, they shall be like Vessels, in whom is no pleasure.

So much of the Armes.

Of the Hands.

1: A Consideration of the Nature of the Hands.
2. Conclusions from that Consideration.
3. Of the employment of the Hands.
4. Resolves concerning the Hands.

1. *Section.*

First, A Consideration of the Nature of the Hands.

I Consider it singly, as I am able; as it is betweene the Arme, and the fingers: Tis said on the upper part bee nine bones; some knottie, some hollow, some straight. The Inside hath hollownesse for receipt, and haires grow not within, as they doe on the back of the Hand. If the Hand bee stretched abroad, then tis *Palma*, like a tree spreading out the Branches: If the Hand bee clinched, tis *Pugnus*; becausse men clinch the fist to fight. The Hand is very sensible, and so framed, that wee can turne it this way, or that, speedily, and move one part, not another. This is the Instrument of Instruments. The most wise GOD hath framed

framed the Hands, to doe many Noble Workes.

Secondly, Conclusions from the Consideration. 2. *Section.*

1. AS some bones bee knottie in the Hand: so be some Actions that I must doe. To doe things against my Naturall Inclination, against my Reason, against my profit, or ease, I shall find knots, and lets, and stops, and much adoe.

Some bones bee hollow, so be some Actions, seeming more than solid; more fained than reall; more in shew, than substance: their hollownesse is filled not with marrow, but hypocrisie, deceipt, and sinne: tis good if these were taken out of my Hands, for these will bring a mysticall goute, and lameneſſe.

Some bones be straight, so bee some Actions: these be the most perfect, that avoid defect, and excesse, and bee even according to the line: straight things be stretched out, and the middle agrees with both ends. Let mine Actions have a good rise, a good aime, and good affections.

2. The peaceable Hand is stretched out, the angrie Hand is clinched: How beautifull is the one? how terrible the other? let my hands bee stretched forth to pray, stretched out to the poore, voluntarily: clinched to threaten, or strike, compulsorily.

3. Is the Hand so turning, and nimble an Instrument for Action? let me loath a gentile, and beggerly lasinesse; my Hands were made for employment; hee that is not in labour with men, may hereafter bee in dolour with Divels.

Thirdly, Of the Employment of the Hands. 3. *Section.*

1. WE most nobly employ them in prayer, *Psalme* 143. 6.

2. We employ our Hands to give to the poore.

3. With

3. With our Hands we doe receive things.
4. With our Hands we doe most workes.
5. With our Hands we fight, and warre.
6. With our Hands we feed, and cloath us.
7. With our Hands we correct offenders.
8. With the Hands we play, and recreate us.
9. With the Hands we direct by pointing, beckening.

4. *Section.* *Fourthly, Resolves Concerning the Hands, Naturall, and Metaphoricall.*

1. Quest. *WHY is the right Hand most active, usually?*

Ans. Because the right Hand is more hot, and dry, so more fit for Action: and the left hand is to give place to the right. Some men bee left-handed, but women seldome: All foure-footed beasts are more active with the right leg (some observe,) the Elephant onely excepted.

2. Qu. *Whose Hands doe faile of activenesse?*

Ans. 1. Old mens, whose Naturall heate declines.

2. Those that labour, and travaile, and spend their vigour.

3. Those whose blood wants passage for nourishment.

4. Those that fast too much, their hands wax feeble.

3. Qu. *How are Hands attributed to God?*

Ans. Tis *Metaphorically*, in a borrowed speech.
Sometime his Hand is his Purpose, *Acts* 4. 28.
Sometime his Vengeance, *Iudges* 2. 15.
Sometime his Providence distributing, *Psal.* 104. 28.
Sometime his speciall Favour, *Luke* 1. 66.
Sometime the Gift of Prophesie, *Ezech.* 1. 3.
Sometime extraordinarie Assistance, 1 *Kings* 18. 46.

There

There is GOD'S Hand of Blessing, his Hand of correction, his Hand of Revenge.

4. Qu. *How many wayes* be the hands lifted-up?

Ans. The Hand, or Hands be lifted up:

1. In Prayer, *Psal.* 63. 4. *I lift up my hands in thy Name.*

2. In taking an Oath, *Genesis* 14. 22.

3. By smiting, so *Kain* lift up his Hand.

5. Qu. *How is the Hand* stretched forth?

Ans. 1. By Invitation; *Proverbs* 1. 24.

2. To Comfort; *Ieremi.* 16. 7.

3. To Releeve; *Prov.* 31. 21.

4. To Direct; 1 *Kings* 13. 4.

5. To give libertie to speake: *Acts* 24. 10.

6. To manifest a readinesse to Answer, *Acts* 26. 1.

6. Qu. *Why doe our Magistrats* burne theeves in the Hand?

Ans. 1. To punish their burning desire to gaine, with a burning punishment.

2. Tis done openly, though they stole secretly.

3. That others may know them by the hand.

4. That if they Repent, they may be humble for ever, when they lift-up that hand in Prayer,

5. To fore-warne them of the burning to come, when shame, and burning shall be for evermore.

So much of the Hands.

I have brought my Thoughts now to my Fingers-ends, and I shall be more briefe:

1. Because I want the Art of the *Anatomist.*

2. The Body is a heavy subiect to dwell on.

3. My paper begins to call for brevitie.

The Fingers, with the Thumbe,

FIrst, are for number 10. When I looke on them, I may mind the 10. Commandements,

which I should have in my Doings, rather than in my Speculations: I have but one Tongue to speake of the Law, two Eyes to reade it, two Eares to heare it, tenne Fingers to be doing.

2. There is Order, and Comlineſſe, and men give ſeverall Names, becauſe of ſeverall uſes: The Thumbe is *Pollex* for ſtrength, and to meaſure the Inch withall: the fore-finger is the Directer: the middle-finger is called *Impudicus*, the uncleane, of ſome the fooles finger: the next, the Ring-finger; the leaſt, the Eare-picker.

3. The Fingers be leane, more fit for Action: and be leſſer, after we have dined, than before; to teach us to be leſſe in our ſelves, when we have received plentie.

4. The Fingers are fenced with Nailes, which be harder than Fleſh, and ſofter than Bones; united to the Fleſh by Sinewes, Veines, and Arteries (as tis by ſome affirmed) The nailes have vigour from the heart, for if the heat of the heart decay, * the Nailes doe wax blacke.

* Obſerved in Sickneſſe.

So much of the Fingers.

Of the Back.

1. Of the Strength of the Back.
2. Of the Ridge-bone.
3. Reſolves concerning the Back.

1. *Section.*

First, Of the Strength of the Back.

IT is the ſtrongeſt part of man, made fit to beare: though the lighter burthens be caried on the Head, or in the Armes; yet when a great weight is to be borne, then it is laid upon the back. *Dorſum* is the Back, for it lieth-out, ſomewhat bunching: and ſo *Dorſum* is a hill, or bed in a garden: yet *Dorſuarius* is he that carieth on his Shoulder: the Back is the Porter for the whole Body, there the Souldier laies his ſnap-ſack.

Con-

Conclusions.

1. Tis fitteſt the ſtrongeſt ſhould beare: the ſmaler burthens came to the *Iudges*, the moſt weightie to *Moſes*, *Exodus* 18. Able Chriſtians ſhould reſolve petie queſtions of the weake, and Ignorant: and let the higher Matters be caried of the Divine. The Children, and Servants can diſpatch the ſmaler Matters in the Familie, the moſt weightie are reſerved for the Maſter: as the armes, and hands can carie the lighter burthens, but the moſt heavie are caried by the Back.

2. The Eie ſees not, when the burthen is on the back, yet the back beares his burthen aſwell, as if it were looked upon. The Bearers muſt carie though the Spectators be abſent: A good Leſſon for Eie-ſervants; the Maſters Eies be the winds, which move their ſailes: Their Cure is,

1. To looke to the Eie of God, which is upon them.
2. To the truſt is committed to them.
3. To the accompt they muſt make, at the laſt Day.
4. To the great Recompence of Reward.

3. Though all have Backs that have Bodies, yet ſome can, and ſome muſt beare more than others. There is a Providence diſpoſes our burthens; if our Spirituall burthens be great, he will give us the more Aſſiſtance: if ſmall, they be the more tolerable, and leſſe than others doe beare.

Secondly, Of the Ridge-bone. 2. *Section.*

THe Ridge-bone begins at the nape of the Neck, and ſtretches neare the kidnies: tis compounded of many Jointes: the other bones are faſtned to the Ridge-bone: this bone is for defence, and receives marrow from the braine. The Ridge of the Beaſt is not reſted on; but the Beaſt lies on the bellie: but our bone is ſo framed, we lie on our Ridge-bone, and reſt, and ſleepe.

So resting, we awake, and looke-up to Heaven.
1. In the way of Thankefulnes for our rest.
2. We looke-up for Blessings from above.
3. We looke-up to *Christ*, our Head, in Glorie.
4. We looke-up, that GOD may looke downe.
1. To melt our hearts; so he looked on *Peter.*
2. To direct us; *Marke* 10. 27.
3. To Cure us; *Marke* 1. 21.
5. We looke-up with Reverence, and subiection.
6. We looke-up with hope, at last to ascend up.

Thus as we doe not lodge like Beasts: so we should looke-up, and excell them.

3. *Section.*

Thirdly, Resolves Concerning the Back.

1. Quest. *What is it to* goe backward, *Iohn* 6.66?

Ans. Tis to depart from *Christ*, and the good way; to *Apostatise*: as in a race they that goe backward, are sure never to obtaine the prize.

2. Qu. *What is meant by bowing the back*, Rom. 11. 10?

Ans. To be void of strength: Inwardly, to be void of Grace, good Inclinations, will, and endeavour: Outwardly, to be void of dignitie, and honour, and to be in base servitude.

Willet.

Wilson.

3. Qu. *What* is it to have our sinnes cast behind Gods Back, *Esai* 38 17?

Ans. To be as not seene; to be pardoned; to be cast into the Sea: *Micha.* 7. 19.

4. Qu. *What* be Gods Back-parts, *Exo.* 33. 23?

Ans. *Moses* saw according to his capacitie, not his desire: The Back-parts we see; we perceive God by his *Word*, and *Workes*, here; *Face to Face*, in Heaven.

1 Cor. 13. 12.

Of the Breast.

1. *A Consideration of the Breast.*
2. *Resolves Concerning the Breast.*

1. *Section.*

First, A Consideration of the Breast

The Breast of a man, first, is bonie for strength. 2. Tis hollow

hollow to preserve the inward parts, and that the lungs especially, may close, and open. 3. The Breast is the Noble part, the Spirits are within it, and many other of the Chiefe parts: there is heate, and life, and strength. 4. The Breast of a man is broad, but of a bird the Breast is sharpe. The Beast hath dugges in the wombe; but onely Man-kind, and Elephants have dugges in the Breast. 5. If other parts be pained, the Breast hath a fellow-feeling; If the Throate be grieved, or the Stomacke, or Lungs; the Breast will be sore. 6. The Breast is sensible; a little pricking, within, more troubles us, than a wound on the Arme, without.

Secondly, Resolves Concerning the Breast. 2. *Section.*

1. Quest. *What* learne we from the Breast, and the Shoulder given to the Priest in the Peace-offerings, *Leviticus* 7. 29. to 32?

Ans. 1. The Priest must have the Breast of knowledge; the Shoulder of labour.

2. The people must bring the Breast to be cleansed from corruption; the Shoulder to be directed to worke, and take paines.

3. The lifting it up, and waving the Breast:

1. In acknowledgement, it was from God.

2. Our mindes, and endeavours should be upward.

3. In publike view, our workes must be manifest.

2. Qu. *What* learne we from the Breast-plate, *Exo.* 28. 30?

Ans. 1. It was the Breast-plate of Judgment, the High-Priest put-on, when he consulted with God: *Num.* 27. 21.

2. He must weare it on his Hear, or Breast, with precious-stones therein graven, signifying the

neareneſſe of the Church to *Chriſt*, and alwayes in remembrance, and enricht with Graces; *Rich, precious Graces.*

3. The Breaſt-plate was loſt in the Captivity, *Ezra.* 2. 63. After that they muſt keepe to the Law of *Moſes*, *Mala.* 4. 4. and enquire there.

3. Qu. *What* is that Righteouſneſſe, which is a Breaſt-plate, *Epheſ.* 6. 14?

Anſ. It is the Righteouſneſſe of a good Conſcience, being a powerfull worke of Gods Spirit, in the Regenerate, whereby they endeavour to approve themſelves to God, and Man, by performing what Gods Law requires;

D. Googe his παναπλία τῦ θεῦ, page 146.

1. Tis a worke of Gods Spirit, which quickneth, *Rom.* 6. 11.

2. A powerfull worke: We by Nature be dead, *Epheſ.* 2. 1.

3. In the Regenerate: They be borne of the Spirit, *John* 3. 6.

4. They endeavour, and ſtrive: *Acts* 24. 16. *Heb.* 13. 18.

5. To approve themſelves to God, and Man: *Matth.* 22. 37. 39.

6. According to the Law, that ſhewes us our Dutie.

This Breaſt-plate keepes us from ſinne, in ſafetie.

4. Qu. *Why* is Faith, and Love a Breaſt-plate, 1 *Theſ.* 5. 8?

Anſ. 1. Faith brings home *Chriſt*, for our Defence.

2. Love evidences, we be Gods Children: 1 *John* 3. 14. That prevents deſpaire; and Love ſets us on worke to keepe Gods Commandements: ſo we prevent ſinne, and flie preſumption, and ſecuritie, and eſcape wounds, as by a Breaſt-plate.

5. Qu. *What* is meant by the Bleſſing of the Breaſts,

Ioſephs

Iosephs Blessing, amongst the rest, *Gen.* 49. 25 ?

Ans. It was a numerous Posteritie, tenne thousands of *Ephraim*, and thousands of *Manasseh: Deut.* 33. 17. Many Children, well nourisht Children: the contrarie is a curse, *Hosea.* 9. 14. a barren wombe, and drie Breasts.

6. Qu. *What is* meant by the two Breasts, *Cant.* 4. 5 ?

Ans. Breasts set out the Churches Ornaments, *Eze.* 16. 7. *Thou art come to excellent Ornaments, thy Breasts are fashioned.* Also they signifie Nourishment, *Esa.* 66. 11. Those without the Ministrie, are said to be without Breasts, *Cant.* 8. 8. The Breasts of the Church, be as Towers, *Cant.* 8. 10. being obvious, and strong, and large.

Ainsworth on Cant. Or Towers for strength of deliverie of the word Migdal, which is a Tower, and is a Pulpit, 8 *Nehemiah* 4

Of the Bellie.

1. The *Anatomists* Relation of the Bellie.
2. A more plaine Observation.
3. Resolves for Edification.

First, The Anatomists Relation of the Bellie. 1. *Section.*

THIS separated from the Breast, by the midriffe, and bounded in the foure-part above, by the Dagger-like Cartilage, below by the share-bone. There be three Regions: the first, *Epigastrica*, covering the entrales, from the bulke downeward: the second, *Regio umbilicalis*, void of ribbs, the part where the Navell is: the third, is *Regio Hypogastrica*, from the Navell downward.

There are observed, in the Bellie, five things more:

1. *Cuticula*, a tender skinne called the Scarfe-skinne.

2 *Cutis*,

2. *Cutis*, the skinne covering the out-parts.
3. *Pinguedo*, the fat betweene the skinne, and the membrane.
4. *Membrana carnosa*, somewhat fleshie to keepe in the fat.
5. The *Membrane* pertaining to everie Muscle.

2. *Section.* *Secondly, a more plaine Observation of the Bellie.*

THREE Names are given to the Bellie; First, *Venter* the Bellie, or panch. Secondly, *Alvus*, for the receptacle, or hollownesse. Thirdly, *Uterus*, the Wombe; this belongs to the Female. The Bellie may be considered as containing, or as the things contained; externally, or internally: the forme, and fashion round, the Navell in the middest. If a man, be laid on his back, his armes and legs spread abroad, set a paire of great compasses on his Navell, wee shall find him round by measure, as farre to his toes, as to his fingers. The Bellie is like a Buckler, the Navell is like a Bosse. In the middest of it, the Navell is composed of sinewes, and veines: the Child in the wombe sucketh Nourishment, and draweth breath by the Navell. In the birth, the Navell breaketh, and commeth-forth with the Child, and the Midwife bindeth it about foure Inches, that drying-up comes to a roundnesse.

3. *Section.* *Thirdly, Resolves Concerning the Bellie.*

1. Quest. HOW was it a curse to the Serpent to creepe on his Bellie, *Gen.* 3. 14? *Answer*, Because his creeping before was pleasant, but now is painefull. 2. Before it was comely, but now with Ignominie, *Ross.* on *Gen.* 3.

2. Quest.

2. Queſt. *What* learne wee from the unlawfulneſſe of eating that which creepes on the Bellie, *Leviticus* 11. 42?

Anſwer 1. That diſtinctions of Gods making muſt be regarded: He is the great Law-giver.

2. The Spirituall uſe is to decline thoſe, which ſavour of earthly things.

3. Queſt. *What* learne wee from Pſalme 17. 14. where the wicked have their Bellies filled with hid Treaſures?

Anſ. 1. Gods Bountie to wicked men, He fills their Bellies.

2. I am not to Judge of Gods Favour by the Bellie; For *all comes alike to all ſorts*, (of theſe earthly Treaſures) *Eccleſ.* 9. 1. 2.

4. Queſt. *What* learne we from *Nabuchad-nezzars* Image, whoſe Bellie was Braſſe, *Dan.* 2. 32?

Anſwer 1. The Bellie, and Thighes ſignified the third Monarchie, obtained by the *Grecians*, who ruinated the *Perſians*; compared to a Bellie; becauſe as the meate ſtaieth not long in the Bellie, ſo *Alexander* got many Kingdomes, yet enioyed them, but a ſhort time.

2. The *Grecians* were as a Bellie, given to Drunkenneſſe, Gluttonie, and exceſſe. *Alexander* gave one *Protarchus* a Talent for drinking foure Meaſures of wine, which contained each of them a Gallon, and a Pinte: but died within three Dayes, and 41. men more by exceſſive drinking.

5. Qu. *What* learne wee from *Philippians*, 3. 19. where tis ſaid of ſome: *Their Bellie is their God?*

Anſ. 1. They mind their Bellie moſt, and care to fill it, and live like *Epicures* a ſenſuall life.

2. There is a flat oppoſition betweene Gods Children, and worldlings. The one looke for a *Saviour*, the others end is Damnation; The one eſteeme their bodies vile; the other make their Bellie their

God; the one minds earthly things; the other have their conversation in Heaven.

Of the Thighes, Legs, and Feete.

1. Of the uniting of these parts together.
2. Of the bones of these parts, and of the bodie.
3. Resolves Concerning these parts.
4. How a man is a *Medium* betweene an Angell, and a Beast, with a view of other *Mediums*.

1. *Section.* ***First, Of the Vniting of these parts together, that is, Of the Thighes, Legs, and Feete.***

THE lower parts of mans Bodie answer to the Armes: for, as the Arme hath Shoulder, Elbow, and Hand; so the lower parts have Thighes, Shankes, and Feete.

The Thigh hath but one bone, which is the longest, and greatest in the Bodie; and the Thighes are united to the Legs, and Legs to the Feete, with such admirable wisedome, that if the uniting were stiffer, we could not move, and be so active: if more limber, we should be weaker, and feebler, and unfit for burthens, and strong Actions.

2. *Section.* ***Secondly, Of the bones of these parts, and of the whole Bodie.***

THE Thigh-bone is onely one, and the Shanke-bones two; a greater, and a lesser. The foote is divided into three parts; the bones of the feete are seven in a foote: the first called *Os balistæ*: the second the Heele-bone: the third the bone like a Boate: the fourth is the largest Bone: the other three be the wedg-like bones.

Bones

Bones grow without some Middle Substance, three wayes: First, by a line, as the bones in the upper Jaw, and Nose doe grow: 2. As the Bones of the Scull are united: 3. When one Bone is fastned within another, as in the Gummes.

If Bones be united by a *Medium*, tis by a Cartilage, or gristle, or a ligament, or string, which is unsensible, and is not hollow.

Thirdly, Resolves Concerning the Thighes, Legs, and Feete, in their Order. 3. *Section.*

First, Concerning the Thighes.

1. Quest. WHY *did Abraham* cause his Servant to put his hand under his Thigh, when he gave him an Oath?

Ans. 1. Some thinke, for to signifie the firmenesse of an Oath; because the Thighes be the Pillars of the Bodie.

2. Others thinke it was to trie the subiection of his Servant, in Obeying his Command.

3. The most likely Cause was, in a Mysterie to fore-shew the *Messiah* was to come from his loines: in this Phrase, the *Israelits* came out-of *Iacobs* Thigh, *Gen.* 46.26.

I adiure thee, as thou expectst the Messiah to come of my loines, to be faithfull to mee.

This kind of Oath was not usuall, for the hand was lifted-up, when they did sweare: *Gen.* 14.22. There is something in the Mysterie, for the word (Jerek) a Thigh, in Hebrew, is ὅρκος an Oath in Greeke: *Ainsworth* on *Gen.* 24.

2. Qu. *What* may we learne from *Iacobs* halting on his Thigh, *Gen.* 32.31?

Ans. 1. Wee are not rashly to Judge those to be wicked, who have Infirmities, or deformities. *Moses* was defective in Speech, *Mephibosheth* was Lame,

Lea Bleare-eyed, *Isaak* Blind, and *Iacob* Halted.

2. In our Tentations, and Wrastlings with God, we have our Infirmities, *Psalme* 35. 15. Reade the Marginall Note.

3. Hee prevailed, yet went away halting, Which may teach us to be humble, after wee have done our best, and sped never so well.

4. The *Iewes* eat not the Sinewes of the Beast, in the right Thigh, but of the Fowles they doe; because there is no hollow in the Thigh.

3. Quest. *What is* that Sword *Christ* girds on his Thigh, *Psalme* 45. 4?

Ans. Tis the Sword of the Spirit, *Ephes.* 6. 17. The girding on the Thigh is to make it readie, *Exodus* 32. 27.

4. Qu. *What* doe the *Iewes* report of the Woman whose Thigh did rott, after she had drunke the bitter water, *Numbers* 5. 27?

Ans. 1. They say, being guiltie, her face looked yellow.

2. Her Eyes did stick-out.

3. Her Bellie did swell.

4. Her Thigh did rott, and in the same houre, the Adulterer did dy.

But if she were Innocent,

1. Her Countenance would looke Chearefull.

2. If she had any disease, it left her.

3. She should Conceive Seed.

4. She should have easier travaile, than before.

5. If she had Females before, now it should be a Male.

Resolves Concerning the Legs.

1. Quest. WHat is meant by making bare the Legs, *Esai* 47. 2?

Ans. Their slaverie is set-forth by the Mil-stones, and their shame by the loosing the Locks, and making bare

bare the Legs: to passe not onely through the Streets, but through the Floods. Now their wickednesse shall be discovered, and appeare in open view, to their great dishonour.

2. Quest. *What* learne we from *Iohn* 19. 36. Not a Bone of CHRIST was broken, when those crucified with him had their Legs broken, *verse* 22?

Ans. *Christ* was prefigured in the *Paschall Lambe*, *Exodus* 12. 46.

1. The Lambe was without blemish; so was *Christ*.

2. The Lambe must be killed, so must *Christ*.

3. The Postes of their Doores must be sprinckled: So our Hearts must be sprinckled with the Blood of *Christ*: *Heb.* 12. 24. 1 *Pet.* 1. 2.

4. The Lambe was roasted with fire: *Christ* he felt the heat of GODS Wrath.

5. The Lambe was to be eaten whole: so *Christ* had not a bone broken, when the Legs of them Crucified with him were broken.

3. Qu. *What* were the Creatures with Legs above their Feete, lawfull to be eaten, *Levit.* 11. 21. 22?

Ans. They were severall sorts of Locusts:

The first are more common, and their Name, the Learned say, is from their shortnesse: others say they are named from their multitude: *Exod.* 10. 4. 5. ἀρύχω a ἀρχύς.

The second sort have their Name from a Rock, because they breede in stonie places.

The third is called ὀφιομάχος, becauſe hee will fight with Serpents.

The fourth is called a Grashopper: becauſe of his Leaping: The Marginall Note saith these were kinds of Grashoppers to us unknowne.

4. Qu. *What* were the Legs of Iron, and Clay, *Dan.* 2. 33?

Ans. The fourth Monarchie divided into two kingdomes, *Syria*, and *Egypt*.

1. Theſe two Kingdomes were as Iron, to the Church.

2. They iſſued from the Braſen-bellie, and Thighes; from *Alexanders* Monarchie.

3. Theſe Kingdomes were one ſtronger than the other; the King of the North was ſtrongeſt.

4. Their Matrimoniall Leagues would not hold together, as Iron, and Clay can make no firme, laſting Coniunction.

5. Qu. *What* is meant by *Cant.* 5. 15. His Legs are Pillars of Marble, ſet upon ſockets of Gold?

Anſ. Chriſts goings are commended:

1. For Comlineſſe; Pillars of Marble be long, and ſtraight, and beautifull.

2. For ſtrength, and ſtabilitie; Marble is laſting.

3. For Glorie, the Sockets be Gold; the moſt precious of Metals.

Chriſt comes beautifull, as one to be deſired; his goings are ſtrong, none can let his comming, nor raſe out his foot-ſteps: his foot-ſteps be golden ſteps, he brings Glorie with him, to that people, to that ſoule, where he comes.

Reſolves Concerning the Feete.

1. Qu. VV*Hat* may we obſerve from *Moſes* putting-off his ſhoes from his Feete *Exo.* 3. 5?

Anſ. There be three Cauſes of putting-off the ſhoes:

1. By way of Humiliation, as *David* did, 1 *Sam.* 15. 30.

2. By way of Reſignation, *Deut.* 25. 9. *Ruth* 4. 7.

3. By way of Reverence, ſo *Moſes* put-off his ſhoes.

Divers

Divers Opinions Concerning Moſes *Action.*

1. Some thinke, to Conſecrate the place: but Gods preſence made it holie before.

2. Another Opinion; The ſhoes were made of dead Beaſts skinnes: Now he muſt put-off the feare of Death.

3. Or to put-off the ſhoes, to acknowledge he is not the Head of the Church; he reſignes his right by that Action: that is another Opinion.

4. *Moſes* muſt put-off his carnall Affections, when hee approches Gods Preſence: this is a true Opinion. The *Iewes* from the Precept, *Leviticus* 19. 30. *Yee ſhall Reverence my Sanctuarie*, Concluded, None muſt come there, with ſhoes on his Feete.

2. Quæſt. *What* is meant by *Saules* going in the cave, to cover his Feete, 1 *Sam.* 24. 3?

Anſ. To doe his eaſement: wee call it to untruſſe a poynt: The Holie Bible teaches a holie Expreſſion of things unſeemely to be ſpoken: *Adam knew Hevah, Gen.* 4. 1. The Title of Pſalme 51. *A Pſalme of David, after he had gone-in to Bath-ſheba.*

3. Qu. *What* learne wee from *Rom.* 16. 20. The God of Peace will tread Satan under your Feete?

Anſ. 1. To encourage them againſt falſe Teachers, he promiſes them victorie.

2. The God of Peace will deſtroy him, that breaks Peace.

3. Wee muſt not truſt to our owne ſtrength to ſubdue Satan: tis God can doe it.

4. Satan ſhall be ſubdued, and kept under.

5. God did this for the Chriſtians in that time, who ſuffered under the *Roman* Perſecuters.

6. As

6. As GOD raiſeth up an Adverſarie to the Negligent, 1 *Kings* 11. 14. So he threatens to cruſh the greateſt Enemie of the Diligent.

7. When Satan is ſubdued, then Grace floriſhes preſently. The Apoſtle wiſhes the Grace of *Chriſt*, as ſoone as hee had ſpoken of Satans being troden under our Feete.

8. If Satan the Chiefeſt, then all other Enemies that be Inferiour, muſt needs be ſubdued.

9. Though Satan hath a Throne for a time, *Revelations* 2. 13. Yet hee muſt come under Foote, in a ſhort time: hee ſhall be trod under Foote ſhortly.

10. Thoſe which have trod on Satan, and beene victorious, ſhould encourage us: as *Ioſua* did encourage from former Experience, *Ioſua* 10. 24. 25.

4. Queſt. *What* is meant by *Eſai* 3. 16. *The Daughters* of *Sion* made a tinkling with their Feete?

Anſ. 1. They had ſome Bells, or Plates, that ſounded.

2. whatſoever it was, it made a noiſe as they went.

3. Such a noiſe, as they would be taken notice of.

5. Queſt. *How* are the Affections like the Feete, and the Feete like the Affections?

Anſ. 1. The Affections be a part of the Soule, and the Feete be a part of the Bodie.

2. The Affections be in Motion, ſo be the Feete.

3. The Affections be ſoone cold, ſo be the Feete.

4. The Affections muſt be guided, ſo muſt the Feete.

5. The

5. The Affections goe by two, and two: so the Feete are in number two.

Quest. *How doe the Affections goe by two, and two?*

Answer, There is Joy, and Griefe: Loving, and Hating: Desiring, and Fearing: Hoping, and Despairing, &c.

6. Feete, well shod with shoes, will treade on Stones, or Thornes, yet goe on Comfortably: And Affections, well shod with Patience, will goe on Crosses, and Troubles, with Constancie.

7. When the Feete be cold, tis uncomfortable: so when the Affections be cold, tis uncomfortable.

8. Stirring, or Fire, warmes the Feete: so Duties, and the Ordinances warme the Affections.

9. A paire of little shoes will serve a paire of little Feete: so those which Affect little, a little will content them.

10. As Children doe grow Elder, so their Feete grow bigger, and stronger: So GODS Children, as they grow Elder, their Affections should grow better, and stronger.

Fourthly, How Man is a Medium *betweene an Angell, and a Beast, and of other* Mediums. *4. Section.*

1. THE Angell is all Spirit, the Beast is all Flesh: Man is a *Medium*, Soule, and Flesh.

2. The Angell hath cleere Understanding, the Beast hath no Understanding: Man is a *Medium*, in his Knowledge above Beasts, lesse than Angels.

3. The Angels Love is Divine, the Beasts Love is sensuall: Man is a *Medium*, and by Grace, he loves Divinely, by Nature, sensually.

4. The Angell doth service willingly, the Beast by compulsion: Man is a *Medium*; by Grace hee is willing; by Nature hee is dull, and backward; and must be forced by Lawes, threates, corrections, &c.

5. The Angell is full of Admiration, the Beast may be frighted, but cannot Admire: Man is a *Medium*, he may be frighted; and hath Reason, so is capable of Admiration.

6. The Angell never dies: the Beast dies: Man is a *Medium*, his Bodie dies, his Soule dies not.

Of other Mediums.

1. THERE is Earth, there is Water: Slime is a *Medium*.

2. There is Aire, there is Water: Vapours are a *Medium*.

3. There is Aire, there is Fire: Exhalations are a *Medium*.

4. There is Slime, there are Stones: the Sea-some a *Medium*.

5. There is a Diamond, there is Water: Crystall the *Medium*.

6.

6. There is Water, and Metals: Quick-silver the *Medium*.

7. There are Rootes, and Stones: the Corall the *Medium*.

8. There are Animals, and Plants: the Mandrake the *Medium*.

9. There are Fowles, and Beasts: the Ostrich the *Medium*.

10. There are Birds, and Creeping-things: the Bat the *Medium*.

11. There is Raine, and Haile: the Snow the *Medium*.

FINIS.